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Revolutionary Patriots.

ELIZA R. SNOW—ZINA D. H. YOUNG.

Born both in the month of January, Eliza, on January 21, 1804, Zina, January 31, 1821, these two heroines and patriots were destined to travel life's thorny, yet glorious, way side by side. Both were descendants of revolutionary fathers, both were intensely loyal to country and to God. Both joined the Church in early girlhood, both pioneered in Kirtland, in Nauvoo, and in Utah. Both were sealed to the Prophet Joseph Smith, and both were afterwards married to President Brigham Young. Both were workers in the Endowment House, both were sent out to reorganize the Relief Society in the late 50's and early 60's by President Young. Both later occupied the position of President of the General Board of the Relief Society and both women were respected and revered by every Latter-day Saint women, and their memories today are sacredly enshrined in our hearts.

Eliza R. Snow was highly intellectual, a leader and an organizer *par excellence*. Zina D. H. Young was a tender-hearted nurse and midwife to thousands of her sisters. Eliza was never a mother in the flesh, yet mothered the Church in her own stately and magnificent way. Zina was the essence of motherhood and was all heart, all soul. Eliza was an active ordinance worker in the Nauvoo temple. Zina presided in the Salt Lake temple. Both worked in the Endowment House. Eliza organized, fostered and led out in establishing woman's co-operative stores, home industry, a hospital for women, a woman's newspaper, young ladies' organizations, a primary association for children, with constant reiteration of the necessity of economy and conservation of time, money and vitality in all activities for women and children. Zina was placed at the head of the Silk Association and herself established the successful rearing of cocoons and turning the product into silk weaves. Both were patterns of conservation, never wasteful in word or deed, always occupied with

either hands or brain, often both, yet always calm and deliberate in the midst of life's most difficult problems. Both also saw the true meaning of serving God by serving mankind. And both also steadily maintained the integrity of the gospel, the divine mission of the Prophet Joseph Smith, and the supreme sacrifice of our Lord and Savior Jesus Christ.

Both have gone to meet their righteous and blissful reward. But when the month of January comes around our thoughts turn with loving remembrance to these two gracious and great women leaders and patriots.

BRIGHAM KIMBALL.

ELIZA R. SNOW TO BRIGHAM KIMBALL.

President Heber C. Kimball had a very large and in many respects, a most remarkable family. He was a great prophet himself and his quiet humor, generous imagination and natural eloquence are inherited by many of his posterity. Among the brightst and most promising sons was Brigham Kimball, who died in the flower of his young manhood. Prior to his death he took a mission to Great Britain and while there he received a letter from Sister Eliza R. Snow, which contains inspiring advice just as applicable today as it was then to all young missionaries, closing with some verses written on the same theme. We give extracts here:

G. S. L. City, April 20, '66.

My Dear Young Brother: My motherly feelings for you, and the high respect which I cherish for your honored parents, is all the apology I shall offer for presuming to address a young gentleman uninvited. No language with which I am acquainted, is sufficient to express the deep interest I feel, not only for yourself as an individual, but for the all-important work in which you are engaged. I have been favored with perusance of some of your letters—they are very interesting. I love the spirit in which they are written and I like your natural and easy style of writing.

You find yourself in a school, and thus far, the anticipations of your friends are being realized, i. e., that *you would not be a dull scholar.* You knew nothing of the world until you went forth as a messenger of salvation, to confront its errors and its traditions. With all its boast of knowledge, how little true knowledge it possesses!

Salt Lake City was quite a *mixture* before you left—it is getting more and more so. But withal, it is astonishing to see how the Priesthood moves on in its imperial majesty, carrying out the purposes of the Most High, regardless of Satan and his imps.

It is very gratifying to the Saints to look on and see how the Lord handles our enemies. This is one of many striking instances before us. Sometimes the clouds loom up, indicative of storm, but soon again the sky is clear and all is calm. What a lesson it is for us to watch the movements of things, and see the overruling hand of God, not only in the great and momentous occurrences, but also in the common and daily transactions of life. We should indulge in no fear but of doing wrong.

As I am a "Poetess," I will rhyme a little:

You are blest, my young brother—you're called in your youth
To go forth to the nations a herald of Truth;
To remove false traditions which fetter and bind—
To declare the glad tidings of peace to mankind.

If you keep yourself humble, and seek to do right,
God will give you great wisdom and clothe you with might,
Wtih great knowledge and skill to outgen'ral your foes,
And you'll ne'er be confounded by them that oppose.

Hold the reins over self and its passions, secure—
"Touch not—taste not, and handle" not what is impure,
And the favor of God will encircle you round,
And with guerdons of honor your life will be crown'd.

I have tried to cram much in a little space and fear your time and patience both will be too much taxed in deciphering my scribble.

I remember you hinted something about girls all getting married before you return—now I wish to set your heart at rest on this subject. I have a number of pretty nieces—they will not *all* be married. I never so much wished that I had a few daughters of my own—I assure you I would hold one in reserve. * * * God bless you, and make you mighty through His Spirit is the prayer of

E. R. SNOW.

To Brigham Kimball.

IF.

By Mrs. Parley Nelson.

"How blessings brighten as they take their flight!"
How changed is life when one we love lies dead!
If I could hold her in my arms tonight,
Caress the shining curls upon her head,
If I could tuck her in her little bed,
And press her lips in one long, goodnight kiss,
This earth would be a paradise to me;
My heart would overflow with joy and bliss.

She used to come and climb upon my knee
And coax for stories in her winsome way,
But mostly there were other things to do;
Each day it seems was mother's busy day.
And so I put her off! We missed the joy
Of sweet communion and companionship.
I hurried to my tasks, afraid to see
The downcast, tear-dimmed eyes and trembling lip.

And then God took her home, and here am I
Heart-broken, lonely, longing day and night
For one more glimpse of that sweet, childish face
Which, for all time, is hidden from my sight.
If I could but recall each unkind word,
Erase each frown she's seen upon my brow,
If I had shown her more of love and cheer,
My heart would ache with less of sorrow now.

Mother Takes Up the New Year's Burden.

By Diana Parrish.

At the last moment mother was prevented from going to the theatre with father.

"Mrs. Wilson has another violent attack and Jessie is down stairs waiting for me to go with her now," she explained to him.

Mother was out of breath from climbing the stairs and out of patience with people who had relapses on New Year's Eve.

"But mother, we've counted on this for two weeks. It's one of the best plays of the season and it's New Year's eve and everybody's celebrating. Surely there must be someone with nothing in particular to do who could go to Mrs. Wilson's instead of you," protested father, impatiently.

Mother hesitated a moment. Then she said, "I would love to go, of course, but we mustn't think too much of our own pleasure and forget other people's suffering. You telephone Aunt Margery to go with you, I'm sure she can and I'll change into a house-dress."

Mother began to unfasten her pretty, black lace blouse, new for the occasion. New Year's Eve—a good play—a handsome blouse—instead, Mrs. Wilson.

Arriving at her neighbor's, mother found that it had not been Mrs. Wilson's heart at all, as she had been led to believe, but an attack of gastritis brought on by overeating, in spite of doctor's orders. Mother found Mrs. Wilson doubled up in bed, holding her heart and groaning like the mourners at an Irish wake. Mrs. Wilson loved to groan and during forty-five years of practice had become most expert. Mother tried to soothe her at which show of sympathy she took such encouragement that her groans became shrieks which delighted her own ears and filled her listeners with terror.

"My heart, my poor heart," she wailed.

Little Jessie stood by her mother's side frozen with horror.

"Who'll take care of my children when I'm g-go-gone?" moaned the stricken lady. "Oh, oh, oh-a-ow!"

Jessie's fear melted a little as a sudden thought struck her.

"Perhaps it was them oysters you et, ma," she suggested faintly.

Mrs. Wilson moaned louder.

"Or, maybe, the bananas and cream on top of 'em," went on her child stubbornly.

At that Mrs. Wilson gave vent to a frightful yell and rolled across the bed to where the child stood.

"Ain't you ashamed to torture your poor ma when she is suffering so?" she shrieked, making a frenzied lunge at her offspring who dodged it with skill born of much practice.

At the mention of oysters and bananas mother made her own calculations, and after two hours of well applied remedies succeeded in getting relief for the stricken lady and then watched her while she moaned herself softly to sleep.

Is it any wonder then, that when mother dragged herself wearily home at eleven o'clock she was totally disanimated!

"What a sordid thing life is," she reflected. She sank wearily into a chair by the hearth. "So much sickness, so much meanness, so much ugliness. Here it is New Year's Eve, and everything ought to be bright and joyous. Here I am facing another year of this sort of thing. After all is it worth while to try to go on?"

Even the glowing coals of the fire failed to inspirit her. Her feet ached, her back ached and her head fairly throbbed. Mother's mind ran on to other sad details of life. "All my children away, some married, some at school, and some in training camps. Oh, this war, this awful, awful war—and the sufferers over there—where does it all lead to? What will the New Year bring us to?"

Mother could not restrain her tears. She lay back in her chair and wept. Before long she fell asleep from sheer exhaustion.

Now I don't know who it is that helps us when we are discouraged and downhearted. It may be our good angel, it may be the spirits of departed relatives and friends, or it may be just little fairies who are looking after us mortals as we go blundering through this school of life. At any rate some little kindly sprite came to Mother's assistance at this moment. In a happy dream she took her on a swift journey and showed her things that she was not aware were happening.

First she took her to Fannie's, her daughter-in-law. Fannie was telling her own mother what a wonderful time they had all had at Mother's on Christmas.

"It wasn't so much the gifts or the dinner, or any one thing that I can mention. It was chiefly the spirit, Mother's spirit, a kindliness, a hospitality, and a good will that made us all happy."

"Do you hear that?" the little sprite whispered in Mother's ear. "It was *your* influence that made them happy." The little sprite's eyes sparkled as she led the way to Geraldine's, the other daughter-in-law.

"It's my ambition to have a family like Mother's," Geraldine was telling her guests. "It would be the pride of my life. I—"

The little sprite danced on, catching hold of Mother's arm and carrying her on, too. "I mustn't let you hear too much. If you heard all the good things they say bout you, it might make you conceited"

The little sprite laughed merrily and led mother back to Mrs. Wilson's room. She was stirring from her sleep.

"Jessie, Jessie! Where did Mrs. Bentley go?"

Jessie, poor child, enjoying thrilling adventures in dreamland, did not answer.

"She must have gone," continued the chronic groaner. "Poor soul, it was a shame to get her over here on New Year's Eve. I shouldn't have et them oysters and bananas together. I'll take 'em separate next time."

The little sprite smiled into mother's eyes without comment. She led the way to a soldier's camp.

There were bonfires burning brightly and round each fire groups of stalwart young fellows sat shoulder to shoulder. There had been merry songs to begin with. "Goodbye Broadway, Hello France!" "We'll be There," "Hail, hail the gang's all here," and "On the beach at Waikiki." Then came the old favorite melodies, "Dixie," "Suwanee River," and "My Old Kentucky Home."

"Guess the folks at home are havin' a gay old time, tonight," piped up a youthful voice. "New Year's Eve, there's *some* doin's at our place."

"Guess most of 'em are wondering what we're doing. This is the first time I have been away from home before, and I know my mother's thinking of me mighty hard," came from a long-legged youth who was looking soberly into the fire.

"Let's give a rousing cheer for the folks at home, fellows—especially our mothers. We're ungrateful dogs, and we seldom tell 'em how much they do for us and how much we love 'em."

Mother took the little sprite's hand. "It's hard to see—but that sounds like Sid's voice."

As the little sprite nodded, there rose a mighty cheer. Afterwards there was silence. Then as the embers grew dimmer a soft tenor voice struck up the old home song, and the other boys joined in huskily:

" 'Mid pleasures and palaces, though we may roam,
Be it ever so humble, there is no place like home;
A charm from the sky seems to hallow us there
Which seek through the world, is ne'er met with elsewhere.
"Home, home, sweet, sweet home,
There is no place like home, there is no place like home."

The little sprite beckoned to mother to follow her as the last note of the song sounded and "taps" vibrated over the camp.

"We have a long jump now," she said. "Perhaps you're too tired?"

Mother was feeling surprisingly revived and quite herself again. "No, no, I'm not tired. Let me see more."

At length they came to a small village and entered a decrepit house in a wasted field. An old man lay on a sagging bed with a torn quilt pulled about him. A mother, with children clinging at her knee, sat with bowed head at a bare table.

"Oh, mother, I'm so hungry. Just a little bread," pleaded a child of seven.

"S-s-s-h!" cautioned her ten-year-old sister. "We must give our bread to grandpa."

"Me's told, mummy—" the baby snuggled into his mother's arms to try to keep warm.

"Look, someone is coming," whispered the sprite.

At that moment a small lady carrying a big basket walked into the room. The occupants looked at her in stupefaction.

"Here are some presents for you," said the newcomer. She opened the basket and took out bread, cheese, canned meat and a bright-pieced quilt. The children stared at the food with bulging eyes, and the little boy clutched at the bread. "Here's a sweater for the baby and two dresses for the girls. I can bring you more things later."

The woman at the table simply put down her head and sobbed.

"There, there, don't cry. These things are all for you. We're here to help you. Here's the name of a lady in America who made these things for you and your children.

"Watch closely," said the sprite, taking mother's arm.

Mother looked at the quilt. It was her own. "Made by Marie Bentley." Her name was also on the tag attached to the clothes, just as she had given it to the committee.

The woman finally raised her head and dried her eyes on her sleeve.

"Then, it's true—they are coming to help us?" she asked breathlessly.

"Yes, it's true. They are coming. They're sending food and clothes, they're building ships, they're building air machines, they're planting bigger crops, they're training men, and in the spring they'll—"

Mother had a confused notion of someone shaking her and calling her by name.

"Mother, Mother, wake up. It's the New Year and all the bells are ringing. 'Ring out the old, Ring in the new!'"

"What, what," stuttered mother.

"Poor dear, you *are* tired!" comforted father, lifting her from her chair. "But listen to the bells. 'Ring out the old, Ring in the new.'"

"Yes, I'm awake. I hear them." In spite of which statement Mother was still living in her dream.

"Ring in the new," she thought. Then out loud she finished, "Yes, we're coming, and we'll see it through!"

Mothers in Israel.

The picture of Mrs. Margaret McIntyre Burgess was taken in 1868, and is redolent of those pioneer days. The strong, patient features of this unsung heroine betrays the gentle courage and kindly diligence which made her a striking though modest figure in early pioneer times. We have secured from her a personal sketch which reveals in every line the unspoken heroism and fortitude that were the basic elements of this good woman's character. Her little incidents concerning the Prophet Joseph Smith give an added touch of tender realism to the story she has told.

REMINISCENCES OF MARGARET MC INTIRE BURGESS.

St. George, Utah, October 16, 1916.

Dear Sister Susa Young Gates: I was born in 1837, in the state of Pennsylvania, coming from that state when three and a half years old with my parents, one brother older, and one, younger. Brother Erastus Snow brought the gospel to Pennsylvania, he being only 17 years old at that time, but he was a very fluent and gifted speaker even at that age; my parents told me in later years, that he made his home at my father's while he was in

that part of the country. My parents both embraced the gospel under his influence and teachings and were baptized by him in the Church of Jesus Christ of Latter-day Saints.

At that time the Saints were gathering at Nauvoo, Ill., and my father wanted to gather and be with the Saints at that place, so he soon sold his property, what he did not give away, and started for Nauvoo. I think it was in the year 1840, and there were a good many Saints had gathered there at that time; we traveled by land, as mother had such a fear of traveling by steamboat, and father sent all our domestic goods, and a large stock of merchandise, by water.

When we arrived at Nauvoo, our things were stored in a large frame building, unfinished, owned by a gentleman by the name of George Telling, being on the corner of Main and Parley streets. My father bought it and had it finished up comfortably and we lived there until the general expulsion of the Saints to the West. We left Nauvoo the first part of May, 1846, crossing the Mississippi in the evening while many Saints were ahead of us and some yet behind, but we had a goodly company. The morning we started on our journey to the Rocky Mountains, although but a child, I had to look back upon the beautiful temple of Nauvoo, it being on the hill. I could see it plainly as we journeyed westward; the company all seemed so happy in traveling and camping along our way. I don't remember of any accident on the way; of course, we met many Indians on our way, but they were friendly.

We finally arrived at Council Bluffs where there was a very large camp of the Saints, and it was there the word was received for our Mormon Battalion to go. Many men got ready to go, leaving their wives and children to the kind mercy of God and friends. When we broke up camp some crossed over the Missouri river to a place called, at that time, Winter Quarters (later Florence) while some of the camp stopped on the east side of the river.

My father with four other men with their families lived in a wooded ravine where they each built a log cabin for their families, which made us very comfortable as the weather was getting cold. Just below our cabin was the Pottowatamie Indian village, and just above us was their grist mill. They had some nice farms near their village and they were good and kind neighbors. Wild grapes grew in abundance on the side of the hills, and elderberries and hazelnuts, all we wanted, and the Indians would bring us in wild honey for some nice thing we would have that they wanted.

After wintering there, in the spring we crossed over the river to Winter Quarters and stayed there until President Young started for the Rocky Mountains, with his company, and he advised those

who had not means to go on with, to go back over the river as the Indians were getting bad and quarrelsome; therefore we moved back. After he left we went to a place called Kanesville, named after General Kane, who was a great friend to the "Mormon" Church. So we all traveled back again and built us some more log cabins and a large log school house and a great many that were not "Mormons" moved in there and helped to build up the place, and they built several stores and were pleasant people and agreeable. Orson Hyde was our president. Kanesville was a very pretty place in the spring of '49.

Those who could get ready started out for the Great Salt Lake Valley the next season, but we still had to leave some of our company behind. Our company was composed of one hundred wagons, had a captain, Brother Orson Spencer, who had just returned from a mission to England, and then the company was divided in two fifties, each with a captain. William Miller was one captain and Orson Hyde the other. We had some trouble with the Indians, the Pawnees; they had been back to draw their money from the Government at a place called Sarpus Point, just below Kanesville, and the cholera had broken out there and many of the Indians took it and they traveled along with us quite a bit, only as they would take some cut-off; in fact, we had to pass through their village later as the road went through it. The consequence was five of our brethren died with the cholera. My father had it and two others came down with it.

Father felt so badly at the loss of the brethren that he dreamed of a cure and he tried it and then gave it to the other two who were likewise cured. We traveled hard to get out of that section, even late at night. My father had three wagons—one was entirely devoted to my mother and her little children, the side being opened and fixed in a frame to get out and in without fear. The company's family wagons were all made in that way. Our teams were mostly oxen. I drove a team across the plains and was only 12 years old. My brother two years older had to help drive loose cattle, sometimes through rivers, over mountains, and over the Black Hills, then down Emigration Canyon.

We landed in the beautiful Salt Lake Valley, truly a haven of rest. We lived in the old fort the first winter, and in the spring my father bought a lot up in the town where City Creek ran through it at the back part of it; in later years this part was known as the 16th ward. Frederick Kesler was our bishop. I was married in the spring of 1855 to Melanchton Burgess, and with his parents, brother and sister and my parents and their family and my own two little boys, we were called to Dixie in 1861. Surely its inhabitants have made the desert to blossom like the rose, compared to our first entrance into St. George. The

name of my father was William Patterson McIntire; my mother's name was Anna P. McIntire, and she belonged to the first Relief Society that was organized in the Church, the Prophet Joseph Smith's wife Emma being the president.

I must now tell you something of my childish personal incidents at Nauvoo, our place being two blocks above the Nauvoo Mansion. We were close neighbors to the Prophet's family, and very intimate, too. The Prophet was often in our home for short visits. One morning he came in and he noticed I had a piece of flannel around my throat. He inquired if my throat was sore. Mother told him it was, and she was afraid it was the mumps. He called me to him, took me upon his lap, took the flannel off and asked mother for the oil. He anointed my throat with the oil and then he administered to me. I knew I was well, as I got down from his lap after which I felt no more sore throat—another proof of his tender, loving heart.

One morning as we were on our way to school, my brother and I were forced to walk in some very muddy places as it had rained the previous night. The school was down near the river and there was one very bad place we had to go through where we got stuck fast, and I began to cry, as did my little brother. I thought I would surely never get out, but on looking up, we saw the Prophet coming right for us. The crying soon ceased. He carried me out first and then my brother. He took his handkerchief out of his pocket, wiped the tears from our eyes and cleaned the mud off our shoes, all the time speaking comforting words to us, sending us on our way rejoicing, at the same time pointing out a safer way to get to the school house. Oh, our beloved Prophet, how deep were his sympathies and how his kind heart yearned to do good.

Now, let me tell you another incident before I stop. My mother had twin baby girls, and Aunt Emma, as we called her, (the Prophet's wife) had been confined, and her babe had died; soon after the birth the Prophet came in one morning and said, "Sister McIntire, I have come to borrow one of your babies," and mother exclaimed, "Why, Brother Joseph, what do you want with one of my babies?" "Well," he replied, "I want one of them for my wife to comfort her only for a time." He talked with mother a while and she finally told him he could have one baby through the day time if he would bring it back nights, so the bargain was made and the Prophet smiled with gratitude. The twins were so much alike they could scarcely be told apart, but, of course, mother knew and their dispositions were not alike—one was a quick little thing and the other one was mild. My mother would set them in the double cradle, made high at each

end and low in the middle, and give each some playthings, and the quick one would take all the things away from the mild one. They were dressed exactly alike. One morning when the Prophet came for the baby, mother reached him the other baby. He took it and looked at it, kised it and handed it back and said, "Not my little Mary," so mother reached him little Mary. He had always taken the little mild one—her name was Mary and the other one was Sarah. The Prophet would always bring the baby up himself at night. One night he did not come as usual and mother went down and found the baby was crying. Brother Joseph was sitting by the fire trotting it. He had it wrapped up in a little silk quilt, preparatory to starting out with it. When mother went in it reached its hands to her. When she took it the baby soon was still. When mother started back the Prophet took the baby from her and walked up home with her. When Aunt Emma's health returned, our baby came home to stay. When she was able to walk she came often to see baby Mary, as our home was only two blocks from the Mansion.

This dear sister closes her interesting reminiscences with the following brave words:

I have been confined to my bed for most three years, not being able to use my lower limbs on account of severe rheumatism. Last summer I walked some with crutches, but I have not been able to walk this summer. I have to be lifted on a chair when I have my bed made, but my heavenly Father has allowed me to have the use of my arms and hands. I can sew and knit, read and write, which is a great comfort to me.

Well, dear sister, I hope I have not tired you.

Respectfully,

MARGARET MCINTIRE BURGESS.

ANSINE MARIE LARSEN PETERSON.

Ansine Marie Larsen Peterson was born in the northern part of Denmark, Sept. 3, 1845. Her parents belonged to the working class. She began earning her living at the age of nine years by herding stock and tending babies. She began school at the age of seven years, going to school in the winter, until she was thirteen years of age. She accepted the gospel as taught by the Church of Jesus Christ of Latter-day Saints and was baptized Feb. 17, 1857.

Sister Peterson emigrated to Utah in 1866, crossing the ocean in an old sailing vessel formerly used to carry cattle, but which had been condemned for that purpose, and was cleaned up

and considered good enough to carry a company of "Mormons." She met and married James Peterson, June 10, 1866, on the Atlantic ocean, Sam Sprague officiating. She was driven from home on account of having accepted the gospel. The company left Hamburg in the ship *Kennilworth;* May 21-22, and arrived in Salt Lake City, September 30 or October 1 of the same year. The ox-team in which she crossed the plains was led by Captain Rollings of Cottonwood, now known as Holliday. It was intended for this family to go north, but the company from Cache Valley

MRS. ANSINE L. PETERSON AND FOUR GENERATIONS.

left the day before, and there being no other means of travel at that time, and as they could not speak nor understand the English language, they remained in and around the city. Finally the Petersons acquired a little home in what was at that time Mill Creek, now Wilford ward. The couple had ten children, two (twins) died in premature birth. Brother Peterson died in May, 1879, leaving his wife and seven children. Two months later, in July and August, both mother and children were stricken with diphtheria. Three of the children died at that time. Two years and a few months later Sister Peterson married again and had one child in that marriage. Death took some more of the children as time went on, and there are but three living now. One of the three children has seven children, another has twelve and the other has one child. There are three great grand children.

Sister Peterson and her husband were sealed in the Endowment House, in 1869. She became a member of the Relief Society, in 1877-8, and was appointed a teacher soon after. She was second counselor in one of the Primary Associations of the ward (Mill Creek). After the Sunday School was organized (1893) in the present Wilford ward, Sister Peterson was one of the first teachers appointed and set apart, and has since labored in the Relief Society, Primary, Sunday School, and Religion Class, both in Utah and Idaho, and was also a member of the Y. L. M. I. A., has worked a little at genealogy, has attended to temple work since 1906, and has been a proxy since Sept. 26, 1913.

There is no sweeter, tenderer spirit ever tabernacled in the flesh than Sister Peterson, one more unselfish, more devoted to God and his kingdom. She is a charming representative of the splendid old Scandinavian stock, an Israelite in whom there is no guile. No matter how cold the day or hot the weather, it is just right for her. She greets everyone with a smile, trusts humanity till she wins honest and fair dealing from the most careless and slothful, loves life, man, and God with all the ardor of a true follower of Christ.

WHERE HAPPINESS IS FOUND.

Morag.

In little courtesies.
In little kindnesses.
In pleasant words.
Facing life with a smile.
Making others happy.
In friendly letters.
In good wishes.
In mutual confidence.
In companionship of good books.
In healthful recreation.
In cultivating the mind.
In work that we love.
In a clean conscience.
In doing duty cheerfully.
In unselfish service.
In doing one's best.
In the work of the Lord.
In Relief Society activities.
In undaunted faith in God and keeping His commandments.

CECELIA

With eyes downcast, demure as any saint,
Each feature bearing some fair gift of grace,
All gently pure, without a selfish taint,
So we remember that sweet vanished face.
O, short the time as we do count the years,
As only yesterday that past it seems,
When she did neither know life's cares nor tears,
Lost in the visions of her maiden dreams.
Then what a rapture in love's olden tale,
The spoken words that made a happy wife,
Then golden hours within the mystic vale,
And priceless jewels in the crown of life:
Supernal clear that realm of peace is now,
In which she dwells, the light upon her brow.

Alfred Lambourne.

Unusual Mothers.

MARY ANN FINCH

MOTHER OF SEVENTEEN CHILDREN

Mary Ann Finch is a resident of Goshen, Utah. She was born in Brewmage, Staffordshire, England, September 11, 1850. She embraced the gospel and came to this country alone at the age of fifteen years. She was married to Hyrum Finch, in 1875, by President Joseph F. Smith, and is the mother of seventeen children, fifteen having grown to manhood and womanhood. This is indeed a remarkable family all being staunch Latter-day Saints

MRS. MARY ANN FINCH.

and good honest men and women. One son is at present on a mission in the Central States, one is president of the Religion Class of Timpie stake, one is first counselor to the bishop of Goshen, one assistant and himself ship clerk. A daughter is president of the Relief Society of Timpie stake and nearly all hold some minor offices in the Church.

Sister Finch is a teacher in the Relief Society; has the best of health, and is ever willing with her service in sickness or trouble. It can in truth be said that she is indeed an unusual mother.

EVALINE DUNN HUNSAKER.

MOTHER OF SEVENTEEN CHILDREN.

The subject of this brief sketch is certainly an unusual mother. Great has been her mission here on earth and well and faithfully has she performed the same.

Evaline Dunn was born September 12, 1853, in Brigham City, Utah, her father Simeon A. Dunn being one of the first settlers of Brigham City, and who lived in the Old Fort together with President Lorenzo Snow and others. Her mother was Harriet Atwood Silver who joined the Church in Lowell, Mass., and leaving all her family and friends for the gospel's sake she went to Winter Quarters where she met and married Simeon A. Dunn. They emigrated to Utah in 1848. Seven children were born to them—three sons and four daughters, viz., Sarah S., Simeon A., Emaline and Evaline (twins), Charles Q., Harriet and Henry who were also twins.

Harriet Atwood Silver Dunn died Jan. 1, 1858, leaving her seven children without a mother's care.

Evaline was only four years old at the time of her mother's death. She with the other children were left to the care of their father and his older sister (Susannah Dunn), whose mother was

MRS. EVALINE DUNN HUNSAKER AND HUSBAND.

also dead, and who was only fourteen years of age when these little brothers and sisters were left to her care.

In the midst of poverty, the hard times and privations incident to the early pioneer life in Utah, the children all young—were subjected to a life of hardship that may be imagined only by persons acquainted with such scenes.

On Oct. 5, 1868, in the Endowment House, Salt Lake City, Evaline was united for time and for eternity to Allen Collins Hunsaker. Soon after her marriage, she moved with her husband to Honeyville, where they lived for about eleven years, when they settled in Elwood, Utah, being among the first settlers and again pioneering a new country. Her husband was a farmer and sheep man. He was presiding elder of the branch for over ten years and always received encouragement and help from his wife.

Seventeen children were born to them, namely, Simeon A., Lewis, Eva L., Lily M., Emaline M., Harriet V., Ethel, Adeline (who died in infancy), La Titia, Margaret, Susie, Aleen, Nephi (died at two years), Oscar (died at three weeks), Lorenzo S., Amy, and Harold (died in infancy). Thirteen of the seventeen children born to them are now grown to maturity and all except one (Lorenzo S.) are married and have all had that ordinance performed in the temple.

Surely the teachings, the example, the loving counsel of our parents have not been in vain.

The writer has this to say: If I ever do anything wrong in this life, if I do not keep the commandments given to us as members of the Church of Jesus Christ of Latter-day Saints, it will not be because my mother or father have failed to teach me, both by example and precept, every principle of the gospel. Oh, I am so grateful for my parents. If I can only be half as good as my mother, how happy I will be!

Sister Evaline is a faithful member of the Church, being a worker in the ward Relief Society and helping in every way she can. She is the grandmother of 74 children and has four great-grandchildren.

Besides rearing her own family she now has three of her grandchildren whose father (Simeon A.) died in 1902 and their mother in 1904. She has taken these children, the oldest being seven years old, and cared for them until they are now grown to young manhood and womanhood. The eldest, Simeon V. Hunsaker, has enlisted at our country's call and is training in the navy Two of her sons, Simeon A., and Lewis have filled honorable missions, the first to Germany and the latter to England.

For almost forty-nine years she has been a constant companion, a true and devoted wife and a loving mother. Long may she yet remain to be a source of inspiration to her posterity.

ALEEN HUNSAKER THOMAS.

MRS. SUSANNAH C. HEAPS-PORTER.

MOTHER OF SEVENTEEN CHILDREN.

Mrs. Susannah C. Heaps-Porter was born March 15, 1867, in Panaca, Nevada. Her marriage occurred March 8, 1882, in the St. George temple. Her present place of residence is Escalante, Garfield county, Utah. She is a Relief Society worker and faith-

MRS. SUSANNAH C. PORTER.

ful member. She is very active, has good health, and looks out upon life with a cheerful gaze.

Among the sick she is a tower of strength. She was married when she was fifteen years old, and is the mother of seventeen children—seven boys and six girls still living. Four boys and four girls are married. There are twenty-seven grandchildren.

Such are the brief annals of a full and devoted life.

Let us be thankful for the fools. But for them the rest of us could not succeed.

Few things are harder to put up with than the annoyance of a good example.

A 200-Year Calendar:

Many people have an interest in knowing upon what day of the week they were born. Others like to ascertain upon what particular day of the week fell a date of some event in the past, or upon what day of the week some occasion in the future will occur. To make it possible for *Relief Society Magazine* readers to ascertain these things for themselves this calendar, extending over two hundred years, is here given.

The calendar extends from 1776 to 1978.

Directions—Look for the year you want in one of the columns of the Index headed "Yr." Opposite the year is the number of the Calendar for that year. The Calendar itself, with the number over it, will be found below.

Example—A person born on the 16th of June, 1825, wishes to find what day of the week his birthday occurred. He finds 1825 in one of the columns headed "Yr." in the Index. Opposite 1825 in the column headed "No." is the number 7. He consults Calendar No. 7 and finds the 16th of June came on Thursday.

No. 1.

JANUARY.						
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JULY.						
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INDEX.

Yr	No.	Yr.	No.	Yr.	No	Yr.	No.	Yr.	No.	Yr	No.	Yr.	No.
1776.	9	1805..	3	1834..	4	1863..	5	1892..	13	1921.	7	1950	1
1777..	4	1806..	4	1835..	5	1864..	13	1893..	1	1922..	1	1951..	2
1778..	5	1807..	5	1836..	13	1865..	1	1894.	2	1923..	2	1952	10
1779..	6	1808..	13	1837..	1	1866..	2	1895..	3	1924..	10	1953..	3
1780..	14	1809..	1	1838.	2	1867..	7	1896..	11	1925..	3	1954..	8
1781..	2	1810	2	1839..	3	1868..	11	1897..	6	1926.	6	1955..	7
1782..	3	1811..	3	1840..	11	1869..	6	1898..	7	1927.	7	1956	5
1783..	4	1812..	11	1841..	6	1870..	7	1899..	1	1928.	8	1957..	3
1784..	12	1813..	6	1842..	7	1871.	1	1900..	2	1929.	3	1958	8
1785..	7	1814..	7	1843..	1	1872..	9	1901..	3	1930..	4	1959.	8
1786..	1	1815.	1	1844..	9	1873..	4	1902..	4	1931..	5	1960.	13
1787..	2	1816..	9	1845.	4	1874..	5	1903..	5	1932..	13	1961..'	1
1788..	10	1817.	4	1846..	5	1875..	6	1904..	13	1933..	1	1962..	2
1789..	5	1818..	5	1847..	6	1876..	14	1905..	1	1934.	2	1963.	11
1790..	6	1819..	6	1848..	14	1877..	2	1906..	2	1935..	3	1964..	11
1791..	3	1820..	14	1849.	2	1878.	3	1907..	3	1936..	11	1965..	6
1792..	8	1821..	2	1850..	3	1879..	4	1908..	11	1937..	6	1966..	7
1793..	3	1822..	3	1851..	4	1880.	12	1909..	6	1938..	7	1967.	1
1794..	4	1823.	4	1852..	12	1881.	7	1910..	7	1939.	1	1968.	9
1795..	5	1824..	12	1853..	7	1882.	1	1911.	1	1940..	9	1969.	4
1796..	13	1825..	7	1854..	1	1883..	2	1912.	9	1941.	4	1970.	12
1797..	1	1826.	1	1855..	2	1884.	10	1913.	4	1942.	5	1971..	6
1798..	2	1827..	2	1856..	10	1885.	5	1914..	5	1943.	6	1972..	14
1799..	3	1828..	10	1857..	5	1886..	6	1915.	6	1944..	14	1973..	2
1800..	4	1829..	5	1858.	6	1887..	7	1916..	14	1945..	2	1974..	3
1801..	5	1830..	6	1859..	7	1888..	8	1917..	2	1946..	3	1975..	4
1802..	6	1831..	7	1860..	8	1889..	3	1918..	3	1947..	4	1976..	12
1803..	7	1832..	8	1861.	3	1890..	4	1919..	4	1948..	12	1977..	7
1804..	8	1833..	3	1862..	4	1891..	5	1920..	12	1949..	7	1978..	1

No. 2.

JANUARY.						
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		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

No. 6.

JANUARY.

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

FEBRUARY.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28						

MARCH.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

APRIL.

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

MAY.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

JUNE.

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

JULY.

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

AUGUST.

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

SEPTEMBER.

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

OCTOBER.

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

NOVEMBER.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

DECEMBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

No. 7.

JANUARY.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

FEBRUARY.

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28					

MARCH.

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

APRIL.

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

MAY.

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

JUNE.

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30		

JULY.

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

AUGUST.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

SEPTEMBER.

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	

OCTOBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NOVEMBER.

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

DECEMBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

No. 8.

JANUARY.

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

FEBRUARY.

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29			

MARCH.

S	M	T	W	T	F	S
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

APRIL.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30				

MAY.

S	M	T	W	T	F	S
			1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	

JUNE.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

JULY.

S	M	T	W	T	F	S
	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			

AUGUST.

S	M	T	W	T	F	S
				1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30						

OCTOBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

NOVEMBER.

S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30			

DECEMBER.

S	M	T	W	T	F	S
						1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31					

No. 9.

JANUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

FEBRUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	...	...

MARCH.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

APRIL.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	...	...	...	...

MAY.

S	M	T	W	T	F	S
...	...	...	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	...

JUNE.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	...	...	...	...	...	...

JULY.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

AUGUST.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

SEPTEMBER.

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	...	...	...	...	...

OCTOBER.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

NOVEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

DECEMBER.

S	M	T	W	T	F	S
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	...	...	...	...

No. 10.

JANUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

FEBRUARY.

S	M	T	W	T	F	S
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	...

MARCH.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

APRIL.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	...	...	...

MAY.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

JUNE.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	...	...	...	...	...

JULY.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

AUGUST.

S	M	T	W	T	F	S
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	...	...	...	...	...	...

SEPTEMBER.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	...

OCTOBER.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

NOVEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	...	...	...	...	...	...

DECEMBER.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

No. 11.

JANUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	...	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	...

FEBRUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	...

MARCH.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

APRIL.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	...	...	...	...	...	...

MAY.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

JUNE.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	...

JULY.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

AUGUST.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

SEPTEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	...	...	...	...	...	...

OCTOBER.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

NOVEMBER.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	...

DECEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

No. 12.

JANUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	...	1	2	3	4
5	6	7	8	9	10	11
12	13	14	15	16	17	18
19	20	21	22	23	24	25
26	27	28	29	30	31	...

FEBRUARY.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29

MARCH.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	...	...	...	...	...

APRIL.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	...	...	...

MAY.

S	M	T	W	T	F	S
...	...	...	...	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

JUNE.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	...	...	...	...	...

JULY.

S	M	T	W	T	F	S
...	...	1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31	...	...

AUGUST.

S	M	T	W	T	F	S
...	...	...	...	...	1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31	...	...	...	...	...	...

SEPTEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	...	...
...	...	...	...	...	...	1
2	3	4	5	6	7	8
9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	...	...	...	...	...	...

OCTOBER.

S	M	T	W	T	F	S
...	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	...	...	...

NOVEMBER.

S	M	T	W	T	F	S
...	...	...	...	...	...	1
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If We Could See the End.

Annie D. Palmer.

Ah, me, if only we could know the way,
The thing to do and the word to say,
That would help our fellows and do the good
That with all our hearts we wish we could!
There's many a blunder and stinging wrong
Would be kept from our lives as we plod along
If we the end could but see.

Sometimes a gift with keenest delight
We prepare for a loved one with all our might,
And instead of pleasure it gives unrest
That is poorly hidden within the breast,
And we never can look or think or care
For the misplaced gift, for regret is there.
Oh, the end is far to see.

It may be a word of praise we give
Hoping to help someone to live
In a happier mood, and by some mischance
Of occasion or wording or tone or glance
Our meaning is lost, and counted a sneer,
Hurting the spirit we meant to cheer,
The all we may not see.

A desire to do, or hear, or possess
A thing for self we oft suppress
That another the happiness may receive
And that other is burdened and made to grieve.
And they in turn will sacrifice all
And to the receiver 'tis wormwood and gall,
Because they cannot see.

Ah, such misunderstandings are hard indeed!
If we could but feel a comrade's need,
And always do and give and say
Just what we desire, how it would pay!
But each spirit close shut in its earthy cell
Is condemned apart from its fellows to dwell
And thus, we cannot see.

Sometime, dear God, in thy infinite love
Wilt thou in mercy these barriers move;
Abolish these walls of oppressing clay
That hinder our spirits and shut us away,
And condemn us to live in our prison cell
Through life alone, all alone, to dwell?
O Father, help us to see!

By Amy Brown Lyman, General Secretary.

Liberty Stake.

The Liberty stake Relief Society recently held a teachers' convention and social in the Second ward meetinghouse. There were four hundred Relief Society workers in attendance. Special instructions were given to teachers on their duties, with many excellent recommendations for future work. It was suggested that the teachers make it a point in their monthly visits to discuss all topics that deal with home problems such as family budget, food problems in war times, thrift and economy in household management, family planning, etc.

The home-bound work was discussed. Our readers probably are familiar with the particular work that is done in the Liberty stake in the interest of those who are unable through sickness to leave their homes.

A general discussion was held and questions on the teacher's work were answered and explained. Luncheon was served from 12 to 1 o'clock, when the ward teachers were the special guests of honor. After the luncheon a concert was held.

Curlew Stake.

In Curlew stake the Relief Society, Y. L. M. I. A. and Primary Associations have united for Red Cross work. A committee was appointed from each of these three boards to organize the work and as a result of the work of this committee a Red Cross auxiliary has been organized in each of the wards of the stake.

Alpine Stake.

One afternoon during the month of October, the women of the Relief Societies of Pleasant Grove, Manila and Lindon put up eleven hundred quarts of fruit,—tomatoes, peaches, pears and apricots. The City Council of Pleasant Grove donated $25 and the rest of the cash expenses were met by the three Relief Societies. The fruit was donated by the townspeople, and the management of the cannery, with all the workers, gave their services. The cans of fruit were packed in cases and have been stored in the Relief Society emergency cupboard.

Fremont Stake.

The Fremont stake has on hand $200 worth of imperishable

food stuff. This stake has recently added twelve beautiful quilts to its emergency cupboard.

Northern States Mission.

While the Relief Societies at home have been accomplishing so much along "preparedness" lines the Missions have also been doing special work along these lines. In the West Iowa conference, the lady missionaries have directed and assisted the women of the Relief Society in canning and drying fruits and vegetables. In those cases where the women were not able to purchase fruits, the elders, under the direction of the conference president, collected and carried fruit from the orchards in the rural districts to these women. As a result all of the families have conserved large quantities of fruit for winter use.

St. George Stake.

Accepting the invitation of the various bishops the ward Relief Society choirs furnish the singing for the fast meetings. This feature has greatly increased the attendance at the fast services.

Denver, Colorado.

The Institute for Home Service given under the direction of the Bureau of Civilian Relief of the Mountain Division of the Red Cross began its work on November 5, and will continue for a period of six weeks. The Institute is limited to twenty-five students in order that field work may be efficiently given and properly supervised.

The Institute is under the direction and supervision of Miss Gertrude Vaile, chairman of the Bureau of Civilian Relief. Lectures are given by Dr. Osbourne, of Boulder University, Miss Gertrude Vaile and Miss Florence W. Hutsinpillar, assistant secretary of the Bureau of Charities, of Denver, Colorado.

Utah is represented at this Institute by the following women: Mrs. Amy Brown Lyman and Miss Mae Hawley, of Salt Lake City; Mrs. Canse and Miss Cora Kasius, of Ogden; Mrs. Hendrickson, of Logan, and Mrs. Palmer of Provo. The field work is given under the direction of the Bureau of Charities and the Red Cross Division Headquarters, and consists of family and institutional visiting and investigation. The object of the Institute is fully realized in the splendid instruction in methods of conducting home service work among the families of soldiers and sailors.

Granite Stake.

An entertainment of a most pleasing character was given at the Granite stake tabernacle on Tuesday, October 23, by the stake and ward Relief Society officers, in honor of two retiring members of the stake board, Mrs. Laura E. Cutler and Mrs. Emily M.

Brinton, former counselors to President Leonora T. Harrington. An attractive musical program was rendered and refreshments were served.

About 300 local and stake officers were in attendance, including Board members of the Cottonwood stake Relief Society.

ONLY A VOLUNTEER.

Why didn't I wait to be drafted,
And led to the train by a band,
And put in a claim for exemption;
Oh, why did I hold up my hand?
Why didn't I wait for the banquet?
Why didn't I wait to be cheered?
For the drafted men "get the credit"
While I—merely volunteered.

And nobody gave me a banquet
And nobody said a kind word.
The grind of the wheels of the engine
Was all the goodbye that I heard.
Then off to the camp I was mustered
To be trained for the next half year,
And then in the shuffle forgotten—
I was only a volunteer.

And maybe some day in the future
When my little boy sits on my knee,
And asks what I did in the conflict
And his little eyes look up to me—
I will have to look back, as in blushing,
To the eyes that so trustingly peer
And tell him I missed being drafted—
I was only "a volunteer."

NOTE RETURNED TO A UTAH GIRL FROM ARMY FRONT.

I want to thank you for the socks you knit,
But sorry to say they do not fit.
Wear one for a scarf and one for a mitt,
Where in the world did you learn to knit?

Fruits of Endeavor.

By Ruth Moench Bell.

There was a sensation in North Hammond when Louise Renshaw, one of America's leading artists, came seeking a model for a painting.

"I was through here, on my way to the coast, five years ago," she explained to Mrs. Cheevers, who had been pointed out to her as the woman most interested in art in the town. "I saw at the station then a woman whose face I have never been able to forget. She was gazing after the moving train with a look of infinite peace as though the currents of her life had been stilled into a majestic calm."

"I cannot imagine whom you mean," Mrs. Cheevers observed, as the artist paused, seemingly absorbed in musings concerning her painting.

"Behind her in a lot," the artist continued, "just beyond the station was a pear tree, in the fulness of its autumnal beauty. Not a stray branch projected beyond the prescribed bounds of the shapely whole. It was as if the tree had been moulded and colored by a master hand to whom it subjected its own will with faith and confidence in the ultimate harmony."

For some time the artist sat rapt in the vision that some day was to inspire thousands. After while she resumed, as much to herself as to her interested listener.

"I have never forgotten that tree or the face of that woman. Every autumn they renew their hold on me. This autumn I came here hoping to find her and paint the picture which I shall call 'Fulfilment.' In the tree: fulfilment of all the promises of spring, the rich ripening of summer's radiance and the repose after labor joyfully accomplished. In the woman: the fulfilment of her girlhood's sweet promises, the rich ripening of her womanly experiences and the lovely repose following her acceptance of the Divine decree. Each was in tune with the Creator to produce a masterpiece. I should like to be an instrument in the Divine Will to interpret that masterpiece and bid it live and breathe its message on canvass."

A hush had fallen over the two; the hush that follows the organ-prelude in a cathedral. Finally the artist went on: "It seems to me that this woman has lived and suffered and grown sweeter and more tender under pain. Her wonderful calm beneath it had a richness of experience, a wealth of endeavor, a fulfilment of longings that were worthy or possible, and a masterly

subjection of the unworthy or impossible. She seemed so at home here, I thought she must be a resident. And yet you do not seem to recognize her."

"You have described her soul," Mrs. Cheevers sighed, "few of us could recognize the other's soul. We look only at the husk that holds it."

Two weeks passed. Louise Renshaw visited the Relief Society, the Sewing Circle, and made many house to house calls. Yet failed to find the woman she sought. What she did find, however, she confided with pride to Mrs. Cheevers, who had gladly consented to share the comforts of her home with the famed artist.

"I have an aunt seventy years old," Miss Renshaw confided to Mrs. Cheevers in one of their intimate fireside chats, "I wish she might have visited you "Mormon" women some twenty years ago.

"For twenty years she has been telling us that she would not be long with us. For twenty years she has been deploring the fact that she had no opportunity for education when she was a girl. For twenty years she had been nursing aches and pains and magnifying symptoms by continually dwelling on them.

"You women seem so well. You stand so straight. You seem so well educated, so well posted on all matters. You are so dainty and neat in person and dress. How is it? Is it all a part of your religion?"

"Yes, it is all a part of our religion," Mrs. Cheevers breathed with inward conviction," it is a part of our doctrine of eternal progression. We believe that our bodies will be resurrected, therefore we want them as worthy of resurrection as possible. We take exercises to keep us erect in body. We breath deeply and drink plenty of water to keep us clean inside. We walk every day to help keep up our health and strength. We are studying, each of us, things that interests us most. And we listen with eagerness to the things that interest others that we may learn what they know. It is all a part of our religion. Only I am ashamed to say that we of North Hammond overlooked some of the tenets of our religion. We were very much like the aunt of whom you speak. We were putting in from twenty to twenty-five years getting ready to die. Think of it? If some one had told me when I was a girl that I should have twenty beautiful years for an education wouldn't I have been thrilled with joy? And yet I was wasting those precious years till we suddenly woke up and set to work."

At Relief Society next day Mrs. Cheevers bore a fervent testimony from the text, "Let your light so shine."

"It has been worth the effort, sisters," she cried joyfully.

"It has been worth the daily, hourly effort. Aside from the joy we have found in the endeavor, it has been worth it all just to have given one woman a true impression of the fruits of the gospel.

"I have been thinking, too, while I have been thanking God on my knees for the little I have learned that makes it possible to converse with the artist guest within my home and enjoy her companionship, how lonely I should have been in heaven among the well informed and truly great if I had made no effort to learn of the good things of this most interesting universe. For in heaven there will be many kindred spirits, men and women of purpose and achievement. I should like to be able to listen intelligently, at least, when I meet them."

After the meeting the women gathered around Mrs. Cheevers, eager to learn if the artist had found the woman she sought as a model for her painting. Beneath the newly awakened craving to be a masterpiece was the longing to find the woman who had satisfied the artist's ideal. So many weeks had passed, would Miss Renshaw ever find her?

And then two days later, in an out of the way cottage, as simple and unobtrusive as herself, the artist did find her, almost missed her, in fact. And yet every child in the village could have told her where Edith Grey lived. All the girls and boys with their eager ambitions and perplexing problems sought and found her. Lovelorn lassies and blundering knights poured into her ears their troubles and found relief and sympathy. Yet no one would have thought of her as the ideal the artist sought.

"You were at your evening meal," Louise Renshaw ventured, as she noted the prettily appointed table.

"There is an extra place." Edith Grey smiled, "I always hope some one will come in."

And so it came that the woman who had made of herself a symphony in which every instrument of her being contributed to the general harmony and the woman who sought to paint a masterpiece that should visualize that harmony, spoke to each other as soul speaks to soul in great moments and exalted moods.

"And when the trial of my life came and he was laid away," Edith Grey was saying, "I tried to take up my life again. Bruised and bleeding it lay in my hands quivering with pain. What should I do with it? The old joy vision that every girl treasures, almost from babyhood, was gone. It couldn't be for God had interrupted for His own wise purposes. Somehow I must substitute a new vision that I could follow with something of the old zest and enthusiasm."

Edith Grey looked over at the artist friend whose eyes were dim with tears and pressed her hand lovingly.

"And so I resolved to try to be a beautiful old lady."

"And because," Louise Renshaw added, while the tears coursed down her cheeks, "because I also lost him—not to death but to another—I resolved to paint the most beautiful old lady I have ever met."

"I knew we understood each other," Edith Grey sighed. "Do you realize that we have chosen the hardest things in the world to be and do? There is nothing harder than to be a lovely old lady, unless it is to appreciate the loveliness of old age and portray it sympathetically. When a woman has a husband and children to keep her tender and gentle it is easier, I suppose; but for others there is only one thing and that is to take literally Christ's admonition to love thy neighbor as thyself. I have tried so hard and yet every day I seem farther from my ideal."

"It means," said the artist, "that scorn and hate must never creep into the garden of the soul. Do you remember that wonderful line of Maeterlinck's in 'Mary Magdalene'—'Pity mankind, do not blame them.' That is the flower that must bloom perennially in the heart. Pity and love, not merely toleration but a love big enough and sincere enough to understand all and forgive all."

"It means also," Edith Grey said with hushed voice, "that we must never let the shoes of the soul get run down at the heel. We must live ever a little finer, holding ourselves always to a higher standard in little and big things. Every child must be as our own with its dear, sweet ways that invite caresses and its little faults that must be loved into virtues. Every wayward girl and clumsy boy must appeal to our motherhood. Each aged person, even though the garden of his soul is rank with weeds, must claim our sympathy."

Louise Renshaw gazed wonderingly at her new-found friend. "I cannot understand why you in youth set old age as your goal," she asked.

"A mirror was mercifully held up to me in time," came the response. "I met a beautiful woman of sixty years with snowy hair, rose-leaf complexion and exquisite daintiness. Her voice was music. Her smile was magic. But her words, the perfume of her personality, were bitter and biting. It was as though one gazed deep into the heart of a perfect rose and an adder concealed near its bosom reached out and stung one. She, too, had lost her lover and the canker of disappointed love had fed on her kindliness, her humanity, till only the hollow, worm-eaten core remained. I realized, then, that if I was to be lovely at sixty I must cultivate loveliness at sixteen and every hour thereafter."

"How wonderfully we influence each other," the artist reflected. "There was a difference, however, in our experience. I

met the ideal, a beautiful lady, five years ago when my heart was bitter toward the woman who had taken him from me. I saw this lovely lady and the peace of her soul calmed the tumult in mine. Then I strove to be like her that some day I might paint her and interpret her charm and serenity. It is five years since then and I have striven hard to perfect my art. Now I have sought and found her. Will you come to me and let me try?"

"I," cried Edith Grey tremulously, "why I am unworthy. You cannot mean that I was that woman." Tears of grateful humility filled her eyes.

"You have found her," Harriet Cheevers declared the moment she saw the artist's face.

"I have long since found several of her," Louise Renshaw answered proudly. "The wonder was to paint a composite picture of all of you women with your renewed ambitions, renewed youth, renewed endeavors and deep happiness. I had not the power to blend so many dear dames in one. But I have found the one who inspired me and in her simple, unassuming way she has consented to pose for me."

"Edith Grey," Harriet Cheevers responded at once, "why did none of us think of her? I could see her lovely serenity reflected in your eyes the moment you spoke of her. She is the flower of our town. The rest of us have had husbands and children and grandchildren to mellow, broaden and deepen us, and to stimulate us to be something of which they might be proud. She from her own sweetness and strength, with God's help, has achieved most and all will realize it."

TRUST YET A LITTLE WHILE.

Maud Baggarley.

Trust yet a little while
The sun again will shine—
Though now you stumble through the night,
Peace shall enfold that stricken heart of thine,
And morning bring thee light.

The storms of life may bruise thy weary heart,
For thou art like a seed within a clod—
That, sleeping, dreams, and hath no part—
'Til trials lift thee up to God.

Then trust, though dim the path appear,
Though shadows almost hide thy way,
One shall not fail thee—have no fear—
Then trust till dawn of Day.

Clarissa S. Williams, Chairman Relief Society Red Cross, Chairman Utah Woman's Council of Defense.

REPORT OF UTAH STATE CONSERVATION COMMITTEE.

The Chief Executive of Utah called together on April 5 representative men and women from the colleges, universities, social and religious organizations to form an active committee to prepare for the conservation work which naturally would be undertaken to assist in the great war into which America had so recently been drawn.

Those who formed this committee were: Mrs. Janette A. Hyde, representing the National Woman's Relief Society; Mrs. A. J. Gorham, representing the Woman's Clubs; Miss Rena Maycock, Extension Division of the Agricultural College; Miss Gertrude McCheyne, Home Demonstrator for the Agricultural College.

The special duty of this committee was to plan and supervise the practical and educational work undertaken by the Food Conservation Committee of the State.

Educational Features.

The first activity was the formation of resolutions which were read and adopted at the Conservation Convention while copies were printed in all the daily papers and distributed broadcast. The Relief Society organizations throughout the State—the Neighborhood Society, the Woman's Literary Club and other organizations unanimously adopted and sustained these resolutions. The next great project was registration of the Utah women through the Hoover cards which necessitated active operation by the different conservation committees throughout the state, already organized for the conservation work. Seventy-five thousand cards were thus printed and distributed; 49,473 of these were signed and returned; 700 were sent directly to Washington; 250 were signed for the Hoover insignia and button, making a total of 50,423 housewives who signed the cards. No woman whom we asked to take part in this great task refused assistance. The greater part of the work was accomplished in about three weeks' time, in spite of the blistering summer heat prevailing at the time, many of our women having to travel from ten to twenty-five miles to distribute the cards. Practically all of the work was done through the complete and long-established machinery of the Relief

Society. This active movement was greatly augmented by personal conservations carried on during the Hoover campaign.

Practical Activities.

The next step was establishing centers in the school buildings where the women could be taught both theoretical and practical demonstration work. The State committee co-operated with the City committee and were assisted financially by the City Commission and the City and State Councils of Defense. Seven working centers were put into active operation with seven trained demonstrators in charge. A canning center was operated in connection with a municipal citizen's market that had been opened through the agitation and untiring effort of the Woman's Conservation Committee. Lessons were given on the following subjects: Food Preservation, Food Values, Food Waste, Milk, Cereals, Meat, etc.

In each center separate groups of women assembled at different hours and followed the outlined course. Fruit and vegetables were canned by the thousands of bushels. Considerable fruit was put up for the Red Cross and the Orphans' Home and Day Nursery. A Community Kitchen was established in connection with the Municipal Market, and demonstrations were here given two hours each morning. This central place enabled women to draw their fresh supplies from the Market, and the surplus left over from each day's marketing was carefully preserved. During the three months, 30,000 ears of corn were dried and 50,000 jars of fruit were bottled. The services of the women were given freely in this kitchen with the exception of one paid demonstrator.

At the close of the season, exhibitions were held in three prominent business offices in Salt Lake City, as well as at the State Fair, where the following bulletins and milk maxims were distributed to the crowds who flocked there:

Bulletins, 15,000; Food Thrift series, 2,500; Farmers' Bulletins—Drying Fruits and Vegetables, 3,000; Agricultural College leaflets, 5,000; Milk Maxims, 3,000.

At the different centers where a tabulation was kept, an attendance of 5,000 was noted, women reached by indirect sources, 3,000; personal conversations and telephone calls, 1,288. This would not include, however, the great amount of unsupervised and recorded work which was carried on throughout the State. In eight counties not including Salt Lake county, trained demonstrators were working in connection with the Agricultural College and the Relief Society, twenty counties being left to the supervision of untrained, practical help.

It is certain that the amount of fruit conserved this year has quadrupled the output of any previous year's record.

Method Used to Dispose of Conserved Foods.

The food stuffs thus conserved was sold to individual families, grocerymen, charitable institutions and clubs, they being glad to buy these delicious foods because of fine quality and price.

As our conclusion we arranged an Apple Week, which was conducted from October 29 to November 5. The advertising of this enterprise was done by the Woman's committee, through the telephone chain system; also through the local press which gave us full publicity. An Agricultural College horticulturist purchased and supervised the shipping of the apples. The dispensing of the fruit came under the special supervision of the Mayor's secretary. The apples were sold direct to the consumer from the box cars which eliminated the middleman's profit. Each morning found the people at the depot with every conceivable conveyance from automobiles to wheelbarrows which were used to cart away the fruit to their homes. A line was formed at the car door and each one awaited his turn to be served. Only one hour and a quarter was needed to dispose of 660 bushels of apples. The enthusiasm and appreciation remained just as marked during the remainder of the apple campaign; 5,244 bushels were sold and the sales would have tripled that amount had it been possible to pick the fruit and ship it in.

We also planned a potato week, but the extreme cold weather which came so suddenly and the lack of refrigerator cars prevented the project being carried out.

A prominent feature of our work will be the establishing of a Permanent Food Exchange Bureau.

We have established a free Exchange Food Bureau which will be conducted through the *Relief Society Magazine* and the local press.

Our work for the winter will consist of lectures and lessons. The outlines have been prepared by the Woman's Conservation committee and adopted by the Home and School League. Following are the subjects which will be studied each week by the Parent Teachers' Association:

Care of Wearing Apparel a Conservation Measure,
Textile Fabrics,
Renovating, Cutting, and Fitting,
Alteration of Ready to Wear Garments,
Hygiene of Clothing,
Clothing Budgets.

Study of Food Values,
Value and use of skimmed milk, buttermilk, cottage cheese, and cheese in the diet.

Family Dietaries,
Food Values and uses of dried vegetables and fruits,
Food Value and uses of cereals in the diet,
Care and use of Fats,
Kitchen Management,
Care of Infants.

The bringing together of all the different forces from every walk in community life has been one of the most remarkable phases of our Conservation Committee. Perfect harmony and sympathy have been the keynote; justice and fair play have characterized our undertaking; love and loyalty for America, and the desire for freedom for the downtrodden of other lands has been the object for which the women of every creed and political party of this magnificent State have worked. In no time in the history of Utah has there been so great an opportunity to serve mankind.

We owe a great deal of our success to the City Commission and the National Woman's Relief Society who furnished us two paid expert demonstrators with the use of their offices and stenographers. We appreciate also the loyalty of the women and girls who came each day to assist and gave very generously of their time, without compensation.

MRS. JANETTE A. HYDE,
Chairman of U. S. C. Committee.

THE NATIONAL COUNCIL OF WOMEN.

Counselor Clarissa S. Williams, Mrs. Emily S. Richards, and Mrs. H. W. McCune represented this Society in Washington, D. C., at the Council Biennial Congress, held Dec. 10, 11, and 12. The reports of work done by all affiliated societies will be given prominence, and reconstruction policies following the war will be under discussion. Our delegates were accompanied by President Martha Horne Tingey and Counselor Ruth M. Fox of the Y. L. M. I. A. Their reports will be given next month. We know they will honor us as Utah was honored in their presence at the great Congress.

Current Topics.

By James H. Anderson.

SUBMARINE WARFARE goes steadily on, but the submarine now gets hit oftener than it hits.

BRITISH WAR VESSELS in the Cattegat, off the North Sea, sank a German cruiser and ten trawlers in a naval engagement in November.

TAR AND FEATHERS were applied to I. W. W's. in Oklahoma and in Minnesota in November, by mobs. Such mobs are worse than the I. W. W.

FRANCE now has non-sinkable ships to cope with the submarine menace, and is constructing a large fleet of the new class, 4,800 tons.

PROHIBITION as a constitutional provision was defeated in Iowa in November, by the small margin of a little over 1,000 votes.

DAGGET COUNTY is a new political subdivision in Utah, and comprises what was once the northern part of Uintah County.

ALL SURPLUS WHEAT of 1917 has been shipped from the United States, and future shipments will be from the supply needed here.

ITALY AND FRANCE both changed cabinet officers in November, but the effort for a material change in Great Britain signally failed.

THE DESERET MUSEUM in Salt Lake City is to have a new home, to be constructed just inside the southern entrance to the Temple Block.

CONGRESS met Dec. 3, facing many important problems, not the least of which was the proposed declaration of war against Austria, Turkey and Bulgaria.

THE AMERICAN FRONT on the western battle line in Europe is at and in the vicinity of Parroy, sixty miles southwest of Verdun, toward the Swiss border.

BRITISH TROOPS gained victories over the Germans on the western battle line in November, first in Flanders, and then more notably on the Cambrai front in northern France.

ELECTRICALLY CONTROLLED boats are being used by the Germans with but little success as yet, but there is a possibility of great development in this line in the near future.

THREE UTAH SOLDIERS—band members—were killed in a train collision on the D. & R. G. railway at Cotopaxi, Colorado, from the too ordinary cause of a trainman neglecting his orders.

TAX RULES have been issued for the assessors and collectors throughout Utah. The suggestions are for an increase rather than for a modification of the tax-gatherers' demands.

THE UNITED STATES has stopped shipment of supplies to Russia since recent events there have changed Russia into a nation hostile to America.

THE SUGAR FAMINE in the East is being relieved by the shipment of beet sugar from the West. The real sugar shortage, however, is booked for 1918.

A NEW SUNDAY LAW stopped the sale of everything but newspapers at Selma, Alabama. This class of forced Sabbath observance surely "strains at a gnat."

CHINA is theoretically at war with Germany and actually at war with a rebellion in its southern provinces. In such circumstances, Yee Sin does not seem particularly happy.

GERMAN AND AUSTRIAN food riots are reported frequently in American newspapers; but their real seriousness does not seem so apparent when such reports are measured up with other known events.

LILIUOKALANI, the Hawaiian ex-queen, died on November 11. She was highly respected by Americans and foreigners, and also by the Hawaiian islanders. She was a member of the "Mormon" Church.

AMERICA pays 14.3 times as much as does Germany for the support of each soldier. It is safe to say that as heavy a percentage of this expenditure does not go to the American soldier as that from the German fund to the Boche.

JERUSALEM, closely invested by British troops at the end of November, is now in their hands. This is the most startling development of the present crisis. When it is again besieged by German-Turkish forces *Saints must set their houses in order.*

A. F. KERENSKY, the Socialist and Workmen's dictator of Russia, has been overthrown because of his too gentle treatment of the Russian extremists; and the new regime there is more despotic and brutal than the deposed czar ever was accused of being.

THE W. C. T. U. in Utah passed resolutions asking a decrease in the acreage devoted to tobacco-raising in the Southern States, to give room for greater food-production. It does not appear that the South will pay any attention to the request.

FOOD-HOARDING, which is condemned, and food-saving, which is commended, are things different. The wise family saves food and promotes health by having on hand a reasonable supply of food for future needs.

THE BOLSHEVIKI in Russia, putting into practice its socialistic theories, not only is looking to the distribution of land among the peasants but is taking from the thrifty what these have saved and disbursing it to the idle and vicious, thus placing northern Russia particularly in the grip of anarchy.

JAPAN will not send troops into the European war field. The far-seeing Jap knows he has enough on his hands to pacify and assimilate a very large area of Asiatic Russia, and thereby make Japan a continental power in Asia.

THE GERMAN-AUSTRIAN terminal drive into northern Italy, after taking more than 1000 guns and nearly 300,000 Italian prisoners, has been checked on the Piave river front, north and east of Venice. The British and French reinforcements joined the Italians on November 26.

ENGLISH "TANKS," a development of the American agricultural machine, the caterpillar tractor, were more effective in the great battle of Cambrai, in the north of France, on November 21, than was the terrific artillery preparation heretofore indulged in elsewhere. This development is not exactly turning spears into pruning hooks.

MEXICO is having still further trouble from the revolutionist Villa, who has now the Yaqui and other Indians on his side. Villa captured Ojinaga, opposite the Texas border, on Nov. 14, but his military movement has not yet developed the headway it is likely to gain.

FADS in fuel and coal administration affairs in the United States are gaining such momentum during recent weeks that protests are being aroused, especially in the Eastern States, against an evident despotism in this country which out-kaisers the German kaiser.

WOMEN SUFFRAGE gained a great victory in its triumph at the election in New York State in November. In Ohio, woman suffrage was defeated; but the combined vote in both States was many thousands more for equal suffrage than against it.

MEATLESS TUESDAYS AND WHEATLESS THURSDAYS are being pretty well established in the Northern, Eastern and Western States of the Union. If there were instituted a few ———less days in the awful grafting and extravagant use of public and charitable funds now being raised with the war as an excuse, people generally would have less reason than now to complain.

IN PALESTINE, the closing days of November saw Bethlehem, birthplace of the Savior (four miles south of Jerusalem), Ain Karim, traditional birthplace of John the Baptist (five miles southwest of Jerusalem), and Mizpah, birthplace of the Prophet Samuel, (seven miles northwest of Jerusalem), in the possession of British troops—men from Australia, British India, and Great Britain. It will not be until the land northward to Damascus has been occupied that Palestine will be relieved of the Gentile Turkish yoke; but the work to that end goes steadily on.

GREAT BRITAIN, almost unnoticed by the public, has taken possession of a vast empire in Asia during the past few months. From the Persian Gulf up to a line due east of Damascus, in Syria, the Turk has been driven from the Mesopotamian valleys, and on the west coast of Syria he has been forced back to north of Jaffa. When the British expeditions meet at the intended converging point toward which they are now approaching, which is on the Asiatic mainland due east of the British island of Cyprus, the greater and more fertile portion of the Turk's Asiatic domain will have been wrested from him, in the process of which there is yet considerable hard campaigning.

Janette A. Hyde

There is no doubt that people are somewhat tired of the word "Conservation," yet it required all the power of the United States press as well as the energy of 20,000 public-spirited workers to impress the rest of the people with the importance and practical meaning of this word. Much good has been accomplished through conservation and preparedness; and yet we must prepare for even greater and more telling results the coming year.

Now is the time to plan for future gardening. Nature yields according to the preparation which is made for crops far in advance of planting, and that preparation is briefly to fertilize and dig. Secure seed catalogues early. Send for bulletins published by the United States Department of Agriculture at Washington. Be willing to try new kinds and varieties of vegetables. Become familiar with all forms of vegetable life by studying their growth and food values. "Man know thyself;" and to paraphrase this "know vegetable life" would be a good motto for housewives. Next to production of foods comes the cooking and conserving of them.

Crisp vegetables that are tender may be eaten raw, such as celery, cabbage, lettuce, tomatoes, etc. Cooking is an art greatly neglected and much of the valuable content of vegetable food is lost and thrown down the sink, thus impairing the flavor. To get the best results, bake such foods as white and sweet potatoes, onions, beets, dried beans, peas, pumpkin, squash. Steaming is a more economical method of cooking vegetables than boiling, as there is no nutritive material lost, though the flavor of the food may not be quite so good as the baked foods. Allow more time for steaming than for stewing or boiling; more for baking than for boiling. Fifteen minutes is quite sufficient for such vegetables as summer cabbage and sweet corn; thirty minutes for asparagus, peas, potatoes of medium size, summer squash, tomatoes; forty-five minutes for tender beets, carrots, onions, parsnips, medium sized potatoes, sweet potatoes boiled; sixty minutes for stringed and shelled beans, cauliflower, oyster plant, young turnips; two hours for old carrots, beets and turnips; and from six to eight hours for dried beans, or peas. Soak in cold water and

bake in oven, adding more water. Never boil dried corn. Let stand several hours or all night soaking in cold or fairly hot water. Put to boil ten minutes before dinner. Potatoes may be served boiled, mashed, escalloped, creamed, French fried, made into a puree, etc. Celery may be stewed, creamed, made into a salad, and used for soup, flavorings, etc. Cabbage may be used for slaw, salad; may be creamed, stewed, stuffed, fried, baked, escalloped with cheese, etc. There are 135 different ways of serving apples, and this department will be glad to furnish recipes to any subscriber making a request for the same.

MRS. S. Y. GATES' POPULAR FRUIT CAKE.

For Two Large Cakes.

The inside crumbs of 2 5-cent loaves of white bread.
2 lbs. Blue Ribbon raisins.
2 lbs. seedless raisins.
1 lb. chopped walnuts, more or less.
1 lb. butter. If suet is used this recipe makes a plum pudding
2 scant lbs. sugar.
2 heaping teaspoons cinnamon.
1 nutmeg.
3 tablespoons essence of lemon.
8 eggs, beaten separately.
1 qt. sour milk and
1 even teaspoon soda or
1½ pt. sweet milk, and
2 teaspoons yeast powder.
1 pt. flour wtih soda or yeast powder sifted in.

Cream butter and sugar, add creamed yolks of eggs, then whites and milk; sift the flour in the raisins and nuts, add bread crumbs to milk, sugar and eggs. At the last add the floured fruit; put at once into pans and bake in a moderate oven over three hours.

TOAST TO MOTHER.

As Yuletide comes to us this year
It fills my mind with thoughts of cheer,
Most blessed is the memory of one
Who caused in me life's blood to run.
So on thee now, sweet Mother of mine
I wish God's blessings for all time,
That the peace and happiness of this hour
Shall come again with the spring time flower.

P. A. ROBERTS.

God bless the Utah soldier boy who wrote this.

EDITORIAL

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Motto—Charity Never Faileth

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RELIEF SOCIETY MAGAZINE

Editor .....Susa Young Gates
Business Manager .....Janette A. Hyde
Assistant Manager .....Amy Brown Lyman

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THE NEW YEAR RELIEF SOCIETY PRAYER.

Be kind, our Father, as in long past days, to thy daughters in Zion. Remove from us fear of death and of bodily ills. Plant in our hearts faith and hope in Thee, in place of dread and gloom. Renew the springs of life within our toil-worn bodies, and touch with healing balm our maternal terrors in these last dreadful days upon thy footstool.

Shield our sons from sin, and our daughters from vanity.

Give wisdom to our husbands; and to all, loving patience.

Spread the wings of thy Spirit over our homes, with the peace that follows Thy presence.

Let the cords that bind this great Society be strengthened by our unselfish companionship. Increase our powers to serve Thee, through helping oft each other. Balance our daily choice of duty by the scales of wisdom and calm deliberation. Remove excitement and over-zealous enthusiasm far from us. Give us to see the only solution for the sickness of the war-ridden world in the preaching of Thy all-healing word. Help us carefully to train our sons as soldiers of the Cross, ready for life or if need be for death—with the shield of purity, or on it.

Remember mercifully the President of this Society in her unflinching testimony and constant avowal of Thy purposes.

Magnify her counselors, inspire all who bear office and responsibility herein that each may be as a light set in the windows where storms rage without.

Direct those who hold the destinies of this Nation in their hands. Turn them as Thou wilt. Especially do Thou remember our representatives at Washington who hold the holy priesthood and who stand as beacon lights in the midst of swirling waters.

In faith and gratitude we pray for President Joseph F. Smith, who stands as the mouthpiece of divine revelation, between Thee and Thy earthly children. We praise Thee for the gifts of wisdom and leadership with which Thou hast mightily endowed him. Above all men on earth, we pray for him and his associates, especial witnesses of Christ, that their feet may never stumble, their spirits never fail. Likewise be merciful to all who minister in the ordinances of the priesthood for the living and for the dead.

Give us victory over despotism and barbarity; sanctify our Country's cause. Strengthen the principle of republican government in every land and clime. Give us all to know that we are citizens of Thy kingdom and pensioners on Thy bounty. Let the light of love and sympathy illumine our lives and shed radiance over all our dark hours. Hasten the day when men shall glorify Thee and seek only to do Thy will. Come, Thou King of kings, rule upon this earth and banish death, sin and all iniquity. We wait upon Thee, Lord.

OLD GLORY.

The stirring and patriotic poem found on our frontispiece page is by George H. Brimhall, president of the Brigham Young University at Provo. The author could have chosen no more opportune time for its presentation than on the occasion of the birthday of the former loyal and honored President Brigham Young.

After these verses were written and an audience of several hundred were thrilled with their rhythm and beauty, set to ringing music by Prof. Clare W. Reed, head of the music department of the University it was decided to send the words and music to Chicago for publication. From the publishers, a leading Chicago newspaper obversity, it was decided to send the words and music to Chicago for it was copied in one hundred journals and newspapers throughout the country who sent requests for the song.

The song can be purchased at any music store, price 25 cents.

Guide Lessons.

LESSON I.

Theology and Testimony.

First Week in February.

WOMEN OF THE BOOK OF MORMON.

(Home Reading: II Nephi, Jacob, Omni, Jarom, Words of Mormon.)

"And ye shall know the truth, and the truth shall make you free" (John 8:32).

These words of scripture find marvelous verification in the case of the Hebrew woman from whom the woman of the Book of Mormon is in reality descended. From the first word of history, found in the Bible, to the Greek historian Herodotus, down to the great Italian Ferrero, who has written almost the last word on this subject, historians are agreed that the status of the Hebrew woman as to personal liberty was far above that of any other of her sex, at a corresponding period. Even the Egyptian woman, who enjoyed greater privileges than most other women of her time, had no liberty that approached the liberty the Hebrew woman enjoyed.

Contrast the personal liberty of Rebekah, the gallantry of Isaac, the personal liberty of Rachel and Ruth, with the fate of the Greek woman, who was plotted against, and stolen at night by men who wished to possess her; or the Roman woman who had no legal rights, but who might be sold as a slave by her husband.

The Mosaic law made the chastity of women imperative; the Greek custom made chastity an impossibility. The Hebrew woman mingled with men in their gatherings and went before them to war with song and dance, and was sometimes a judge in Israel as was Deborah. The life of the Greek woman was the life of the harem.

Now this superior liberty enjoyed by the Hebrew woman came as an inheritance to the woman of the Book of Mormon, by virtue of her descent from that people.

Only three women are mentioned by name in the Book of Mormon. The words "woman" and "women" occur about forty-seven times in all, and a goodly number of those references are

to the fact that Christ should be born of woman. The words "mother" and "mothers" occur about forty times; the words "daughter" and "daughters" occur about sixty times. The word "wife" occurs at least thirty times; the word "wives" is to be found about fifty times.

Still, any statistics of the sort given are no measure of power and influence; but the fact that the book speaks of mothers rather than mother, of wives rather than wife, of daughters rather than daughter, clearly indicates that we must consider the woman of the Book of Mormon as a group rather than as individuals. To be sure, there are occasional references to women in the Book of Ether, but so few that our discussion must deal with the women of the Nephites and the Lamanites almost entirely.

The three women are, first Sariah, the wife of Lehi, whose name reminds us of nothing so much as the two names borne by the wife of Abraham, whose lot it was to be the mother of all God's chosen people, even as it was the lot of Sariah to be the mother of the branch that ran over the wall.

The second woman called by name is Abish the Lamanitish woman, who lived in the palace of King Lamoni, and was servant maid to the queen, and who long before her had been converted to the gospel.

Isabel, a harlot, is the third woman whose name is perpetuated by the sacred record. Perpetuated, to our great regret, for evil; for it was she who by her personal charm lured Corianton into sin, thereby bringing disgrace upon the Church and his honored father's name.

Now to turn to the women who form the group of the women of the Book of Mormon. What do we know of them?

First, we know that above all else they were wives and mothers, home makers and home keepers. Many passages in the Book of Mormon bring the fact to the fore, while many other passages make prominent the solicitude felt for the wives and mothers; for the men waged war in defense of their wives, their children, and their families.

Second, we know that like the Puritan grandam, and the pioneer mother, she did spin her own cloth, and fashioned and made the garments worn by herself and her family. We are told that the garments worn by the two thousand young men who went forth to battle with Helaman, were made by their mothers. Both Mosiah and Helaman speak of the women spinning. Then, too, these women of the Western world were pioneers of two great continents. So, too, were they the daughters and wives of men who did service in many wars. Very likely they knew something of conservation. At all events they must have known something of the art and science of agriculture and other arts, without the

cultivation of which it is impossible for man to subsist upon the earth.

Yet it was not all pioneering. Neither was it all battle; for these people grew strong in the land and became very prosperous, possessing much riches. Then the women arrayed themselves in silks and fine linen, in gold and silver, and wore may costly jewels. Again and again the servants of the Lord reminded them of their pride in relation to such matters. This passion for color, this love of jewelry, links them to the past, their Asiatic home; for then as now the far East is the land of beautiful silks and gorgeous colors. This trait seems to have persisted with them even in their degeneracy. Mr. Cyrus E. Dallin, one of America's great sculptors, tells us that as a little ragged urchin, standing in the streets of Springville, he marveled much the first time he saw the American Indian in gala attire. He said, "He seemed to me like a being from another world, and as I looked at the rich coloring of his blankets, and the various ornaments with which he adorned himself, I knew that he possessed an art unknown to us."

The lives of the women, as to faith and good works, righteousness and the lack of righteousness, seem to run parallel with the men. The dark skin, generally so loathed by the white-skinned races, the badge of their disobedience, perchance was harder for the women to bear than the men. It is pretty generally agreed that physical charm and grace are more generally possessed by women than by men, just as men more generally possess superior physical strength than women; hence the great misfortune to the woman that she should have brought upon herself such condemnation.

At times the magnificence of the faith of the women, the sublimity of their teachings stands forth in might.

It was about the year 66 B. C. when the Nephite forces had suffered defeat at the hands of the Lamanites. The people of Ammon had taken an oath never more to do battle, but their sons had not taken this oath, consequently two thousand young men went forth under Helaman. When necessity forced action, their leader said that they had no fear of death, "for," said they, "our mothers have taught us, that if we do not doubt, that God will deliver us." They told their gallant leader the things their mothers said, saying, "We do not doubt that they knew." With this faith to sustain them they made mighty warriors. The battle won and the roll called showed not a man lost. It was all victory. The Lamanites had been defeated; the young warriors were all living, and above all else the faith of the mothers, and the faith of the sons who had learned this faith from the mothers, had triumphed.

Would that the above were the only story we have to relate

of the Nephite woman and war. Would that we might conclude by telling you of Christ's visit to this people and how He lifted the burdens of the women and children, and finally how the faith of the women combined with the men made it possible for the establishment of the United Order, the perfect social law, that does away with that friction with which their lives and our lives is so often cursed. But it can not be. We must close with a chapter of war most terrible, for women engaged in deadly combat, of mothers placing weapons in their children's hands with which to fight! But why say more? The story of the capture of their prisoners, the terrible cruelty and barbarity practiced, reminds us of nothing so much as our modern history; only that where they slew tens of thousands we slay millions; and where they fought with the same fierceness and abandonment that we do today, still they had not our engines of war, nor our deadly gases to intensify that fierceness.

Under these dreadful conditions the Nephite nation passed away, leaving the Lamanites, a remnant of whom is found upon the land. Their only hope, our only hope, the gospel of Christ that shall in time bring that peace that passeth all understanding.

QUESTIONS.

1. Compare the status of the Hebrew woman, as to personal liberty, with that of the status of other women living at the same time.
2. Show that the women of the Book of Mormon are descendants of the Hebrew race.
3. Why did the Mosaic law make the chastity of women imperative, and the Greek custom make it impossible?
4. Tell the story of the conversion of Abish.
5. What occupation was common to the women of the Book of Mormon? The Puritan grandam, and the Pioneer mother?
6. For what tendency have women often been reproved by the prophets in all ages?
7. What Indian trait seems to link the American to Jewish ancestry?
8. Why is the story of the two thousand young men who went forth to battle with Helaman of special significance just now?
9. Compare some of the features of our present war with the last great battle waged by the Nephites.
10. How were the women of the Book of Mormon included in the last great battle?

LESSON II.

Work and Business.

SECOND WEEK IN FEBRUARY.

LESSON III.

Genealogy and Literature.

THIRD WEEK IN FEBRUARY.

RACIAL HISTORY.

HAM. HIS DESCENDANTS AND TRIBES.

The fifth chapter of Genesis gives us the genealogy of Adam through Cain. The descendants of Cain through one son are carried down six generations as will be there seen. After giving the names of Lamech's children, nothing further is said concerning them. It is interesting to know that the author of Genesis (Moses) speaks of the fact that the first city was built by Cain and named for his son Enoch; that Cain's son Jabal was the first Nomad herdsman; that Jubal, Jabal's brother, was the inventor of musical instruments both stringed and wind; and that Tubal Cain was the first artificer in brass and metals. Lamech's apostrophe to his wives is the earliest example of poetry extant. All of these facts warrant us in assuming that there was a high state of civilization developed in ante-diluvian times, through the descendants of Cain, and, singular to add, of the arts named, those of literature, music and workers in metals, belonged particularly to the descendants of the rebel Cain. We are told that Cain's blood was taken into the Ark through the wife of Ham, 2448-2350 B. C., when the Flood occurred, according to the Biblical chronology.

Ham's three sons are credited with the fatherhood of the races which inhabited parts of Asia, and nearly all of Africa.

We invite a study of Bible history, of Josephus and of any good general history material here given of the so-called Hamitic races. Especially do we recommend Dr. Smith's *Old Testament History*.

Ancient Secular History. When history first open its doors to us outside of the Bible pages we are faced by the chronological conjecture of modern excavators in Egypt, Babylonia and Assyria. The conclusions of these scientists need not alarm us or cause a weakening of our faith, for while they generally unite in an-

nouncing a civilization thousands of years before the accepted time of Adam's birth upon the earth, we may comfort ourselves with the reflection that these same scientists have long refused to accept any Scriptural historical facts until forced to do so in recent times by discoveries in ancient remains. Furthermore, chronology is a study of modern times. The ancient and medieval peoples gave little attention to it. The fragmentary records of ancient times do not enable historians of our time to distinguish contemporary dynasties clearly from consecutive dynasties of kings. Excavations of ancient cities are constantly bringing this condition to light. And hence the chronology of the world is ever drawing nearer that of the Bible. Mind you, we refer to *historical* data and not to the conjectures and theories of men. They generally neglect, too, this sacred historical truth that besides God's being the Father of Adam, He was also his teacher in such things as religion and language. As Enoch wrote "a book of remembrance, we have written among us, according to the pattern given, by the finger of God, and it is given in our language" (See Pearl of Great Price). Therefore, our students will accept the data concerning Egypt, Babylon and Assyria with whatsoever mental reservations may be necessary. In this lesson we will consider the ancient descendants of Ham, the second son of Noah.

The Dark Continent. It is generally understood that the continent of Africa was settled by the descendants of Ham, yet this statement requires modification, for there were both Semites and descendants of Japheth who settled in the northern part of Africa and who are referred to under their tribal chapters.

The history of ancient Africa is the history of the few countries settled along its northern shores, for there was little known of the interior of Africa until the last century, with the exception of Abyssinia which lies at the southern end of the Red Sea.

With recent discoveries by travelers and students, the various negro tribes inhabiting darkest Africa have been divided and again subdivided. Among the black races are the Pygmy tribes in central Africa, the Congos, the Bantus, with the Bushmen and Hottentots. There is a considerable difference between this vast race of people, to those who make a study of ethnology. The various languages and the somewhat differing physical conformation of the black peoples is most interesting, if one has the desire to follow it up. The population of Africa at the present day consists of the following elements: the Bushmen, a race of short, yellowish brown nomad hunters. With them may be classed provisionally, the Hottentots, an agricultural people of medium stature and yellowish brown complexion. The Hottentots who live in what is now Cape Colony are a blend of the Bushmen and

Negroid races. The Negroes inhabit vast tracts of forests, some of them unknown to the white man. The upper country, along the Mediterranean, has always been and still is inhabited by Semi-to-Hamites, or mixed races from Shem and Ham both. Africa is a country where one may find all gradations of the human race from the very lowest intelligence up through human strata to the most cultured and enlightened peoples of the ancient and modern world. Indeed, Africa is a living refutation of the false conclusions of evolutionists who claim our descent from monkeys and apes; for the living peoples which represent the various stages of man's development from the cave man up, are found today scattered throughout the vast reaches of the Dark Continent.

Egypt. Egypt, settled by Egyptus, a female descendant of Ham, is one of the first countries to emerge from the darkness in secular, or what is called profane history. Egypt was called "The Gift of the Nile" by the ancient Greek historian Herodotus, as the 600 miles of fertile country from the head of the Delta to the First Cataract is made fertile entirely through the yearly inundation of the river Nile. Thirty dynasties of the Shepherd kings (who were Semites) were recorded by Manetho, an Egyptian priest, who compiled his list in the Greek language in the third century before Christ. Alexander the Great, who conquered Egypt in 332 B. C., ended these native Egyptian dynasties which had existed as affirmed by Manetho for upwards of 4,000 years. It was in the eighteenth and nineteenth dynasty that Rameses the Second reigned, who is said to be the Pharaoh who oppressed Israel. The Egyptians in the earliest dawn of history were highly cultured in poetry and all forms of literature such as novels, fairy stories (Cinderella being one of these); they wrote treatises on medicine, mathematics and astronomy; they were historians both in written forms and through their monoliths and sarcophagi. Their religion in its earliest form recognized a supreme god, Osiris, with his wife Isis, and eldest son Horus, as reigning over the earth. The god Set was their Satan. They believed in a form of resurrection and worshiped animals. Believing that the soul needed the body for a continuation of life after death, they embalmed their bodies, so that they should not permanently decay. This led to the construction of magnificent tombs as the eternal abodes of the dead. The earlier Pharaohs were hidden away in the heart of the pyramids. Egypt finally became subject to the Semite peoples of Assyria in 672 B. C., but again became independent in twenty years. Again in 525 B. C., Persia, which was a Semitic kingdom, began her rule of two centuries when Alexander the Great brought Egypt under his sway. One of the great Egyptian dynasties was that of the Ptolemy of whom Cleopatra was the last, and Egypt finally fell before the power of the

Romans in 30 B. C. Since that time Egypt has passed under first one and then another foreign power, until today England controls her destiny.

Chaldea. The most ancient Asiatic monarchy was Chaldea. This country was founded by Nimrod, grand-son of Ham through Cush, and no doubt was a well established kingdom when the tower of Babel was built by Nimrod, yet like Egypt and Babylonia is a mixed Semito-Hamite-Japhetic nation. It was known to the Greeks and Romans as Mesopotamia. Its splendid ancient fertility was due to the irrigation system installed in the two great rivers which traverse it: the Euphrates and the Tigris. It is a small country, only 130 miles long by 70 miles wide. The climate is moderate, with frost unknown. The fertility of the land is very great indeed. Wheat grew to such proportions that there were two crops a year, and then the cattle were browsed on it to keep the blade from going to stalk. Crops returned from 50 to 100 fold and the date-palm grew everywhere. The date of Chaldea's founding is about 2,500 B. C. Nimrod's name is still famous in the scattered and deserted remnants of land and people now found there. The capital city was Ur. Nimrod built Babylon, Erech, Accad, and Calneh. Many famous kings governed the country and when Kammurabi, an Arab chief mastered Chaldea, he left an imperishable name in the clay tablets which are now being discovered in the ruins of Chaldea. In 1,300 B. C. the Assyrian king Tignathi-Nin conquered Chaldea and from this time the Chaldean history is lost or swallowed up in that of Assyria. The Assyrians were Semites and their history will be found in that lesson. The Chaldeans were the cultured people of ancient Asia, and they built temples, cities, and maintained a mighty civilization. All of the ancient races were indebted to them for science, letters, arts, and architecture. Chaldea was the great parent of Asiatic civilization. The religion was Paganism, and human sacrifice was practiced. Much similarity between their polytheism and that of Greece is discovered by students. Chaldea was indeed a great and marvelous country.

The Phoenicians, who were descended from Ham, settled the narrow strip of land extending along the Mediterranean from the Ladder of Tyre to the island of Ardus. The whole length of the country was only 120 miles and its influence on ancient history was remarkable. The Phoenicians were descendants of Ham through Sidon and his father Canaan. They were indefatigable colonizers and they built many powerful cities and established great commercial enterprises by land and by sea. Tyre was one of their ancient cities and attained finally the leadership over all of Phoenicia. The city of Sidon was the oldest of the Phoenician cities and the first to attain wealth and power, but it was con-

quered in 1050 B. C. by the Philistines from the southern part of Palestine. The inhabitants took refuge in Tyre, which afterwards became the conquering city. The Phoenician navigators held the ancient monopoly of the trade in tin. They mined it in Spain and finally went to Cornwall in England for it. They manufactured a peculiar dye called Tyrian purple, which was the aristocratic color for the ancient nations. Tyre became the capital of Phoenecia in the eleventh century B. C., and it was the king of Tyre, Hyrum, who made a contract with King David of Jerusalem about the year 1025. Jazebel, daughter of Eth-Baal, king of Tyre, married Ahab the Israelitish king and ruled Israel wickedly through her weak husband. These people were pagan worshipers and practiced human sacrifice. Each city had its own king, but all of them united in a confederation in times of war and in great national events. The aristocrats were highly educated and cultured and patronized the arts and sciences. Queen Dido, who inherited the kingdom with her brother Pygmalion rose in revolt against him and when she failed in her seditious attempt she fled to Africa and founded Carthage in the year 871 B. C. Pygmalion's reign ended in 824 B. C. and Phoenicia became a dependent of Assyria when Sennacherib invaded the country in 705 B. C. Again invaded by the Chaldeans under Nebuchadnezzar in 598 B. C., the most of the conquered Phoenicians fled to Egypt and joined their people in Carthage. The remnant remained under Babylonian sway until Babylonia was conquered by the Persians under Cambyses in 527 B. C. Finally Alexander the Great, who was a Grecian, therefore of the tribe of Japheth, conquered the country again and Phoenicia after that is lost as a separate nation, becoming utterly subject to her conquerors.

Ethiopia (Modern) Abyssinia. The lower Nile was occupied in remotest antiquity by savage tribes descended from Ham, but of whom we know nothing. History does not give us any light. Ethiopia, which is the country now called Abyssinia, was peopled by the descendants of Cush, spelled Chus by Josephus, and spelled Kosh or Ekosh, which is found in the hieroglyphic remains of this country. Ethiopia means *swarthy face.* There were two races described by Herodotus, the Greek historian (about 425 B. C.). One was straight haired, the other wooley haired, both black. The wooley haired were distinguished by broad, flat noses and very thick lips. These people were gradually subjected by the Egyptian kings, but in the middle of the eighth century Ethiopia conquered Egypt, but was again conquered. Cambyses, the Persian, sought to subdue Ethiopia in 520 B. C., but failed. A series of queens ruled for many years under the generic title of Candace. One of them bravely held her cohorts against the Romans in 24 B. C., but was finally defeated. A pyramid still

exists which was built for one of these queens. In the sixth century after Christ the Christian religion was adopted, and from then on the state has been called Abyssinia. Their religion and civil procedure was adapted from the Egyptians.

Carthage, as we have seen in the history of Phoenicia, was founded by Queen Dido. Other Phoenician colonies were already there, such as Utica and Adrummeum. She chose a peninsula in the Gulf of Tunis on which to build the famous city of Carthage, 869 B. C. The story goes that Queen Dido having obtained "as much land as could be contained by the skin of an ox," proceeded to cut the skin of an ox into strips narrow enough to extend around the whole of the hill upon which the city was founded. The colony prospered through commerce by sea and finally the king of Carthage obtained control over the northern coast of Africa. Native negro tribes were won over, and through intermarriage the Carthagenians became a mixed race, Japhetic and Hamitic. The army and navy were splendidly disciplined slaves, forming the common soldiers and sailors, with Carthagenian officers. This small but historic city carried on an extensive sea commerce and Greece began to covet the stragetic position occupied by this important city state. The Carthagenians inherited their religion and social customs from the Phoenicians and practiced human sacrifice as did their forefathers. Much local history was made and records have been kept, so that this small nation is more familiar to the school boy today than the story of the great kingdoms of China and India. Wars with the Grecians consumed their time and sharpened their energies for centuries. For 100 years Sicily, Greece and Carthage carried on a constantly varying warfare. The famous Hannibal, the Carthagenian general, carried war into Italy. In 340 B. C. Hannibal invaded Italy through the friendly territory of the Gauls. He crossed the Alps with his army, but met with no success, and the Carthagenians were finally defeated by the Roman general Scipio. Later when Greece was conquered by Rome, Carthage became a tributary to Rome. The Cathagenians, however, retained a semblance of nationality for some centuries after that. She revived from her terrible humiliation, the population of which is said to have numbered 700,000 in 150 B. C., but Rome never ceased to fear the powerful kingdom although it was prostrate.

Alexandria. One of the greatest cities of northern Egypt was Alexandria. It was founded in 332 B. C., by Alexander the Great as a link between Macedonia and the rich Nile Valley. Consequently the inhabitants, at least the ruling classes, were descendants of Japheth. The commerce and trade of ruined Tyre fell into the hands of the Grecians in Alexandria, and in less than

a century Alexandria became larger than Carthage and acknowledged no superior but Rome. Not only Greeks filled the teeming city, but Jews flocked here by thousands till there were more Jews in the city of Alexandria than in the city of Jerusalem. It became the greatest Jewish city in the world. Here the Septuagint was produced. The Egyptian rulers obtained control finally of the city, and although Alexandria was nominally a free Greek city, the military arm of Egypt retained power over its policies. The city finally passed under the Roman rule in 80 B. C., after Rome had conquered Greece and had risen to be the great world power, which she was at this period. It was in Alexandria that Julius Caesar idled away his great career with Cleopatra in 47 B. C., and was mobbed by the rabble. Here also Mark Anthony fell supinely at the feet of the same temptress. Alexandria was an important granary of Rome and after many centuries was one of the world's greatest and most luxurious cities. In the third century after Christ, Christian theology and Church government was centered in Alexandria, yet pagan learning still flourished side by side in this liberal commonwealth. From this period until the fifth century the city declined fast in population and splendor, and in 616 A. D. it came under the rule of Persia. In 640 A. D. the Arabs who were on their conquering way carried a siege of fourteen months to successful conclusion against the city, and even in the decline of its glory, the Arab conqueror Ama reported to the Caliph Omar that he had taken a city "containing 4,000 palaces, 4,000 baths, 12,000 dealers in fresh oil, 12,000 gardeners, 40,000 Jews who paid tribute, and 400 theatres or places of amusement." In the year 389 A. D. the Saracens destroyed the magnificent library collected by the Ptolemies of 700,000 volumes. Alexandria rapidly declined in importance. The building of Cairo in 969 A. D. and above all, the discovery of the route to the East of the Cape of Good Hope in 1498 nearly ruined its commerce. When the cruel Turks seized Egypt in 1517 they assumed control of Alexandria and retained it until the British, in the last century, established their own consulate power in Egypt. In recent years, under the consulate of Great Britain, Alexandria is a new town of handsome houses, gardens and boulevards, and tourists always crowd the once powerful and ever famous city.

QUESTIONS.

Who was Ham?
What is the difference between profane and secular history?
What is the Dark Continent?
Give a sketch of ancient Egypt.
Where was Chaldea?
What can you tell of Carthage?
Describe the city of Alexandria.

LESSON IV.

Home Economics.

FOURTH WEEK IN FEBRUARY.

Before the snow is fully gone the careful housewife will begin to plan the vegetable garden. Perhaps in some sheltered sections fall planting will reward her for her late efforts in gardening and furnish a supply of radishes, spinach, onions, and lettuce.

Besides the usual supply of peas, radishes, onions, carrots and beets, it will be well to plant rutabagas, spinach, salsify, and parsley. By intermittent planting, radishes, lettuce and peas can be had the greater part of the summer, while a late supply of young beets and turnips is possible where the ground is kept working all of the season. Having something growing all the time should be the slogan of the administrative head of the kitchen garden, for weeds not only exhaust the soil, but utilize moisture which should be utilized to better advantage in food production.

Before passing, let us not forget the asparagus bed. When a bed is properly started a small amount of care will produce an unusual amount of succulent stalks which contain ash constituent of high value. The most valuable of these is phosphorus, which helps to build bones and nerve tissue. In fact, if eaten in generous amounts, the phosphorus in it is almost equal to a nerve tonic.

WHY EAT VEGETABLES?

The use of vegetables in the spring is to be especially commended. Because of the expense of fresh fruits and vegetables many diets contain only a limited supply of those health-giving bulky foods. Except where food value needs to be very carefully considered on a very low income, as much of the food money should be spent for vegetables and fruits as for proteins or staples.

Unfortunately many diets in the country are deficient in fresh vegetables. This results from lack of attention to the kitchen garden and poor food habits. Every member of the family over four years of age should eat almost every vegetable the market supplies.

In discussing vegetables, attention must be given to vitamines. These are life-giving substances found in fresh foods. When the diet is deficient in these, malnutrition results, and if such a diet is continued, deficiency diseases may result. Scurvy in children is almost always the result of need for vitamines and ash

constituents. The ash constituents are used in the body to give rigidity to the framework, to promote contractibility of the muscles, to maintain neutrality between bases and acids, to build protein, to make blood, to aid in digestion. They are valuable for their preventive properties as well as curative. This fact is especially noticeable in diets which prevent the deficiency diseases such as scurvy, rickets, and berri berri. The following are the most important ash constituents in study of the food supply: Calcium or lime salts are necessary for bones and teeth. Our chief source of it is milk, the whole grains also have some calcium, while the proportion of calcium in vegetables and fruits is very little. Phosphorus combines with calcium in the bony structure of the body. Milk furnishes a small amount of phosphorus, but it is found in whole grains, eggs, meats, fish, legumes and vegetables.

Iron is essential for growth of both plants and animals. Because there is an excess of iron in the body at birth, the body need of iron is met for the first nine months or year. After that it is essential that sufficient iron be supplied to build healthy blood corpuscles. Spinach, squash, beets, lettuce, prunes, oranges and red currants are especially valuable for their iron content. Women and girls need more iron for body functions than do men and boys, hence the feminine taste for salads seems to be a good one.

Sodium chloride, or common salt, is very necessary. Because of the free use of salt its value to the body is apt to be overlooked. It is valuable in increasing excretion, as the greater the proportion of salt in the food, the greater the amount of water excreted. Salt is more necessary for the enjoyment of a vegetable diet than it is for an animal diet, the reason being that there is a considerable amount of salt in the animal tissues. Flesh-eating animals need less salt than do herbivorous animals. Salt is necessary, however, for protein digestion as it helps to keep the gastric juices acid.

Sulphur is found in the body in combination with protein and other ash constituents. With an average supply of protein the necessary amount of sulphur is met.

In the preparation of spring vegetables, it is also well to remember that they are valuable for their bulk. A generous serving of asparagus, for instance, will not be equal in heat or energy value to the cream, butter or oil which dresses it.

Foods somewhat concentrated should help to balance the spring vegetable menu. We like cream and butter on vegetables, and like to eat them with meat, cheese dishes, and a substantial dessert. A study of the illustrations in the previous article will show that it would be rather severe on the individual to supply caloric needs on a strict diet of bulky vegetables. It may also be said that the harp of man's body will not stay attuned if an

excess concentrated carbohydrate proteins and fats are used to the exclusion of the valuable bulk and ash constituent which help to regulate the body processes.

In making out the order for vegetable seeds, the housewife is urged to give a small plot of ground to the production of the soy bean. This bean is comparatively little known in the West. The agricultural authorities at Washington are urging its production, as it is a very valuable substitute for both wheat and meat. It also lends itself to very savory dishes and can be used in many ways. Perhaps it will be well to send individually to the Department of Agriculture and get a packet of seeds for the home garden. According to present grave demands upon the farmer and housewife this next war garden must be as far in advance of those of last season as they were ahead of those the year before. Let us be more proud than ever over our kitchen gardens.

QUESTIONS.

Discuss how best to get early vegetables in your section. Get first-hand information from the best gardeners in town.

Do all of the members of your family eat all kinds of vegetables?

How can you best create a stronger public opinion for good food habits at your table?

What are some of the (a) temporary results, (b) more permanent results of few vegetables and fruits in the diet?

What is the function of the different ash constituents in the body?

Give foods rich in iron, sulphur, potassium, calcium.

Why is it important not to overcook vegetables?

Would it be well to establish garden contests in order to stimulate wiser selections, more careful planting, better use and preservation of the crops? This need not entail any prizes, just to stimulate a contest which will help every Relief Society worker to better organize the labor and the energy of the different members of the family in order that every foot of the vegetable plot may truly furnish some of the world's food supply.

Putting up beans in jars or crocks. Allow a handful of salt to a layer of beans. This is a very successful method of caring for this particular vegetable. The beans must be kept covered with a clean cloth, weighted down with a clean plate or lid, so that the liquid which is made from the juice of the beans and the salt must keep them entirely covered.

MY BABY.

I have a little baby,
To me of priceless worth;
One of the fairest flowers
Of all the flowers of earth.

Such wondrous love she brought me,
I never knew before.
O joy supreme, to have a child
So lovely to adore!

She recompenses all I lack,
She to my heart is more
Than jewels rare, or silver crowns,
Or all earth's golden store.

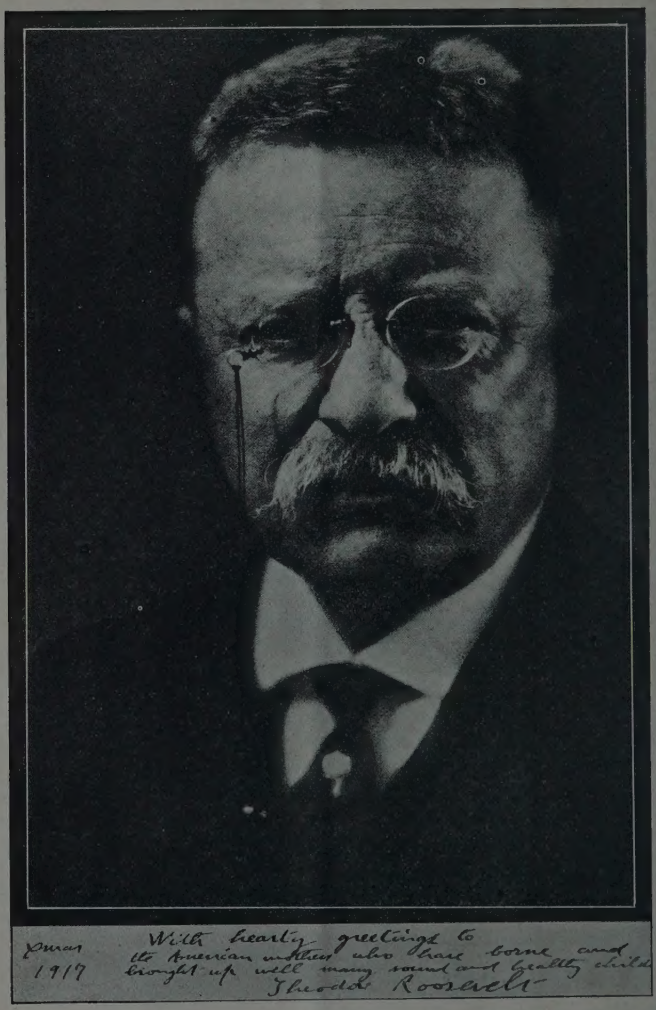
God grant her health and noble aims,
My precious little Ruth,
And guide her footsteps ever in
The path that leads to Truth.

Keep her true and virtuous,
This is my daily prayer;
Give her strength to overcome,
And avoid the tempter's snare.

May her coming years be fruitful,
And bring her happiness;
And may the name of Mother
Some day be hers to bless.

SOPHY RICKS SAUREY.

REXBURG, IDAHO.



PORTRAIT AND MESSAGE OF COL. THEODORE ROOSEVELT.

"With hearty congratulations to the American mothers who have borne and brought up well many sound and healthy children."—*Theodore Roosevelt,* Christmas, 1917.